

SINHALESE CUSTOMS AND CEREMONIES CONNECTED WITH PADDY CULTIVATION IN THE LOW-COUNTRY.

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ON nearly all that pertains to the general process of native tillage in this Island, the curious enquirer need but consult the quaint description given by Robert Knox in his "Historical Relation of Ceilon," or more recent writers, notably Pridham and Campbell,—who have, however, done little more than condense Knox's account.*

It is proposed here rather to follow out the particular branch of enquiry taken up by Mr. R. W. Ievers, C.C.S., in his interesting paper contributed to the Society's Journal for 1880, by dealing with the superstitious beliefs and practices which continue to this day—though, be it noted, with marked diminishing force—to centre round and form an integral part of the agricultural operations of the Sinhalese cultivator.

A record of these semi-religious rites and ceremonies is important, not merely for purposes of comparison with those found cropping up under one form or another all over the world, but as tending to bring out, more than ought else, the actual, if confused and undefined, religious ideas and aspirations of the unenlightened *goyiyá*.

The faith of the Sinhalese is a strange mixture of demonolatry (including the worship of devils or *Yakseyó* and demi-gods or *Déviyó*) tempered more or less by Buddhism, but withal showing unmistakeable traces of that older "nature worship," which preceded both, and dates from the

* Pridham, "Ceylon and its Dependencies," Vol. I., pp. 362-7, 1849; Campbell, "Excursions, &c., in Ceylon," Vol. II., pp. 34-48, 1843; Knox "Historical Relation of Ceilon," pp. 7-11, 1681.

childhood of the world. The power of sun, moon, and stars are invoked jointly with the dreaded spirits of evil—those "unknown gods," to whose baneful influence is attributed the many changes and chances incident to daily life—and the less malignant *Dévatávó*, to appease whom resort is had alike to the priest of Buddha, the *Kattádiyá*, and the *Kapurálá*.

That the ignorant cultivators should themselves be unable to account for the performance of these ceremonies—the inheritance of ages—is not surprising; but, though they are slowly and surely dying out with the spread of knowledge, the majority of villagers in inland districts attribute the short crops of the past few years to their non-observance and the waning faith in their efficacy.*

In no other occupation are superstitious practices more rigorously observed than in agriculture. This is only natural, when the vital importance to the *goyiyá* of ensuring against precarious seasons and failure of crops is held in view.

PRELIMINARY OPERATIONS.

From the first commencement of agricultural operations until the harvest is fitly closed by the feast of thanksgiving to the gods, every stage is made dependent on the occurrence of a "lucky hour," or, to speak more accurately, the position of planets and asterisms at specified moments.

At the outset the astrologer (*neketrálá*) is interviewed with the *bulat-ata* or usual fee of 40 betel leaves and a leaf of tobacco, and asked to name a suitable time to start work.†

* "And indeed it is sad to consider how this poor people are subjected to the devil; and they themselves acknowledge it their misery, saying their country is so full of devils and evil spirits that unless in this manner they should adore them, they would be destroyed by them. If a stranger should dislike their way, reprove, or mock at them for their ignorance and folly, they would acknowledge the same, and laugh at the superstitions of their own devotion; but withal tell you that they are constrained to do what they do to keep themselves from the malice and mischief that the evil spirits would otherwise do them, with which, they say, their country swarms."—Knox, Ceilon, pp. 77, 83.

† Note 1.

At the appointed hour, on arriving at the ground, one of the cultivators, who has the credit of being fortunate, begins the work (*puravaḍanavā*) by clearing the boundaries of jungle with a bill-hook and mamotie (*baḍavetiya gahanavā* or *dānavā*); and at the second lucky hour he and his companions go to the field with the required number of buffaloes. These are yoked together and driven about the field for the purpose of trampling down and destroying weeds and grass, and puddling the soil. This is the first mudding (*puran-meḍavuma*): if the fields are dug up by men with *udali*, the proper term is *puran-koṭṇanavā*: if *kekulan* fallow land has to be broken up, oxen are used to plough it (*binnegan-hiya*).

The dams are then repaired and sloped with mud, openings for the water cut (*vahkaḍaval kapanavā*), and again closed at points of exit (*vatura bandinavā*), and the channels for irrigation (*depā ēla*) cleared.

If at the expiration of five or six weeks from the time of the first ploughing the grass and weeds are not sufficiently decayed, the fields are mudded or ploughed a second time (*de-meḍavuma*; *de-hiya*) though with less regard to a lucky hour. In some Kóralés a third ploughing (*edduma*) is found necessary.

In the low country the fields are usually swampy, necessitating considerable labour to drain. The day before the seed paddy is sown, a *yotumána** is erected on the boundary dam (*vélla*) at the lowest part of the field, where the water chiefly accumulates and can be readily bailed out into the channel intended to carry off the surplus. The bailing goes on throughout the night, the men whiling away the time by songs.†

* A *yotumána* is generally constructed as follows:—Six bamboos are planted on the dam, three on either side and about two yards apart, so as to meet about 8 or 9 feet above, and form three crutches. Across these is laid an arecanut stem, and the whole structure made fast by two extra bamboos supporting the ends. To the arecanut cross-pole are then suspended as many *yofu* as may be needed for bailing. These *yofu* are elongated canoe-shaped scoops, about 6 feet long by 3 in girth, hollowed out of logs, one end of which is to serve for a handle.

† Note 2.

A few days prior to manuring, the fields are trampled by men to crush the larger clods (*keṭa páganavā*); after the bone manure has been sprinkled about, it is trodden into the mud (*maḍa kakul gānavā*), often by boys. The *liadda* (space within four dams) is then levelled and divided into small beds (*pātti*) by a mamoty.

SOWING.

When a favourable hour has been ascertained, as before, the cultivator, taking a handful of seed paddy, strews it over a corner of the *liadda* he has raised with mud, and in the centre of which he plants a *habarala* plant or an arecanut flower with as many nuts on it as possible.* The rest of the field is then sown with germinated paddy mixed with bone dust.† For some days after the seed has been sown, and until the paddy plants have attained a height of 3 to 4 inches, the field is bailed nearly dry of water every morning; subsequently a few inches of water are allowed to remain, the openings through the dam being stopped with mud.

To prevent the young plants suffering from the ravages of insect pests, such as *geṭapanuvó*, *kokkannávó*, and *godavéllu*, charmed sand or ashes are thrown over the field at different stages of the growth of the grain.

This ceremony is performed by a *Kaṭṭádirálá* at dusk. Taking the sand to the field and removing his waistcloth (which he wraps round his head), he proceeds to scatter the

* Note 3.

† Seed paddy is prepared in the following manner:—The paddy is put into an earthen or wooden vessel, full of water, and allowed to soak for 90 *péyas* (36 hours). It is then taken out, strained, and spread upon a mat covered with plantain and arecanut leaves. More leaves of the same plants and another mat are placed over the paddy and kept down by weights for 150 *péyas* (2½ days). The seeds which adhere together are finally separated from each other by gently rubbing between the palms.

Another way is to keep a bag of paddy in water for 90 *péyas*, after which it is taken out and covered with leaves of the *turulla*, *habarala*, and *wereniya* during the day, and put in water again at nights until the paddy germinates.—See, too, Knox, p. 10.

sand about the boundaries of the field: then, without a word to any one, or allowing so much as a quid of betel to pass his lips, he retires for the night to a deserted house; otherwise the charm will have no effect.

It is considered advisable to protect the paddy plant by the performance of a separate *kema*, or charm, as it attains each of its nine nodes (*geṭa*; *puruka*), or rises each inter-node (*petta*).*

When there is every prospect of a very good crop, a *Gará-yakun* ceremony is resorted to in the hope of warding off the baneful influence of evil-eye (*es-vaha*) and evil-tongue (*kaṭa-vaha*), as Mr. Ievers has noted in the Kégalla District.†

REAPING.

Similarly, when the crop is ready for the sickle, a lucky hour is named, and the cultivator, after bathing and putting on a clean cloth and eating *kiribat*,‡ enters the field, and at the set time cuts three handfuls of ripe ears. These are kept apart for *Kataragama Déviyó* on a tree, or post, close to the field, and at the close of the harvest used in the *Déviyanné dánaya*.§ Reaping is then commenced in earnest, men and women working jointly and “beguiling their labour” with cheering songs.¶ The unthreshed paddy is stacked in ricks or cocks (*goyan-kola keṭi*) frequently encircled with young cocoanut leaves or jungle creepers, round, or within, the plot of ground reserved as the threshing-floor (*hamata*; *kalavita*; *pávava*.)

THRESHING.

Two or three days elapse before the important business of threshing begins.

* Note 4. † Journal C. A. S., 1880, pp. 47-8.

‡ Rice pudding made with cocoanut milk and a little salt in a shallow dish (*vattiya*) and cut or pressed into convenient pieces for eating.

§ “When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest, and he shall wave the sheaf before the Lord to be accepted for you.”—Leviticus, xxiii., 10, 11.

¶ Note 2.

In the preparation of the *hamata*, scrupulous attention is paid to minute details, which vary considerably in different districts.*

In the Rayigam Kóralé, before the sheaves are removed from the ricks, five, seven, or nine large mats (*mágal*), about 4 feet 6 inches by 25 feet, are spread on the ground, and three concentric circles traced upon them with ashes (*alukan vadānavá*.) Two straight lines bisect the circles at right angles, E. to W. and N. to S., and within each segment of the innermost circle are drawn representations of four agricultural implements, viz., *póruva* or scraper, *deṭi-goyiya* or pitch-fork, *kulla* or winnowing basket, and a *láha* measure. [Diagram No. 1.] At the centre of the figure is placed the *mutta*. This consists of a large conch shell† (with seven points, whenever procurable), into which are stuffed a little gold (beads, &c.), silver, copper, brass, iron, ashes, cowdung, a jak flower (*varaká-mala*), and, if obtainable, a *gongghoré*—or clot of hair which certain bullocks are supposed to vomit—wrapped together in white rag. A smaller conch serves as stopper to keep all in; after which both shells are further covered with *tolabó* leaves, *hiressa*, and three sheaves (*uppiḍi*) of paddy, and tied into a bundle with *baravá-madu-vel* creeper.

At the lucky hour, a *goyiyá*, reputed fortunate, placing a sheaf of corn on his head walks thrice solemnly round the *mutta*, bowing towards it each time at the four corners of the mats. Then, looking in the direction fixed by the astrologer with reference to the *nekata*, he deposits it upon the *mutta* and thrice salutes it with joined palms. After this, the corn is brought in by the rest and spread out on the mats, round and over the *mutta*, the ears pointing upwards. Six, or sometimes seven, bullocks yoked with ropes in two lots, are now driven over the corn round the *mutta*, until all is roughly trampled out.

A ceremony termed *aṇḍu-karanavá* is next performed.

The chief *goyiyá* on the *hamata* taking *deṭi-goyiya* lays it

* Note 5.

† Conch shells may be commonly noticed on the necks of bullocks as talismans against the powers of evil.

across the back of his neck, with some straw hanging from its ends, and two other cultivators do the same with sticks. The leader then walks seven times round the corn whilst the bullocks are in motion, repeating this refrain (*goyi-basa*), the other two following him. At the completion of the seventh round, the three shout in chorus the last two words :—

දේති දේති කමන දේති
සමනලීන් ගෙනා දේති
කොස් දේති කොසම දේති
කපුළුල ගැට දෙමට නිකද කොබ්බ දේති
රන් දේති රිදි දේති
එරන් දැනෙන් එරන් ලකුලට කොල සලාබා පරවති
එතල් මෙතල් තද මෙරගල් මලරන්දෝ මලබොඩදෝ
පරවකදෝ මලතිස මල දෙසුනේ මල වසා
ආණ්ඩු, ආණ්ඩු

Deṭi deṭi humana deṭi
Samānalin genā deṭi
Kos deṭi kosamba deṭi
Kaṭupila geṭa demaṭa nikada kobbē deṭi
Ran deṭi ridi deṭi
Eran deṭten eran ukulaṭa kola salābā puravati
Egal megal tada meragal malarandō malabodadō
paruwatadō malagiya mala denoge mala wassā.
Andu, Andu.

Deṭi, what *deṭi*?

Deṭi brought from Adam's Peak,

Kos deṭi, *kosamba deṭi*,

Kaṭupila, *geṭa*, *demaṭa*, *nikada*,

Kobbē deṭi.

Gold *deṭi*, silver *deṭi* :

With these golden *deṭi* toss the corn and fill the golden centre.

O dead calf of the dead cow, are you sturdy as this rock, or that rock, or Meru rock, or like dead gold, a *malabādā* (tree), or mountain ?

Peace ! Peace !*

In the Siyanē Kōralē the procedure differs slightly. The *sūlan* or *trisūla* is introduced more frequently into the diagram drawn on the *kamata*, and a hole (*arakvala*) dug at

* Note 6.

the centre. Inside this hole are arranged seven *divi-kaduru* leaves, and upon them is placed either a small margosa-wood plank (*kohomba-lēlla*) 3 by 4 inches (on which two circles to represent sun and moon have been described), with a knot of *korasa* creeper (*korasa-geṭē*), a pointed conch shell (*kaṭu-hakgediya*), and a stone—or, more commonly, outline representations in ashes of these articles and of a scraper (*pōruva*), flail (*deṭi-goyiya*), broom (*bolatta*), measure (*yāla-goyiya*), *andura*, and Buddha's foot (*Budu-sri-patula*). [Diagram No. 2.]

The cultivator at the fixed time looking towards the field from which the paddy was reaped, and reciting the *Nava-guṇa-gāthāna*, walks with some corn on his head seven times round the *arakvala*, and, once more looking at the field places the corn into the hole. The whole of the corn is then put onto the *kamata*, and some six pairs of bullocks driven over it. Within a short time the corn on the borders of the threshing-floor is tossed onto the centre heap with the *deṭi-goyiya*, the bullocks made to trample it, and the straw (*vaṭa-keḍu-meḍuvan*) thrown outside the *kamata*.

Of the corn that remains unthreshed, two-thirds are separated and winnowed (*halābānavā*) and again thrown under the bullocks' feet, and the resulting straw (*maha-meḍuvan*) removed as before.

The rest of the corn is once more tossed about, winnowed, and made into a heap, over which the bullocks are a third time driven, and the straw (*goyikamē-meḍuvan*) finally cast aside.

The paddy is then collected (*rāhi-karanavā*) into the heap (*vi-varuva*) ready to be measured.

To return to the Kalutara District. At the conclusion of the *āndu-kerima* ceremony—during which the bullock-drivers run the risk of getting a sound rap on the head with the *deṭi-goyiya* should they forgetfully shout to their animals (*andāherati yanavā*)—the threshed corn is piled in heaps at the four corners of the mats, and the men begin to winnow (*halābānavā*) the seed (*beṭa*) from the straw (*meḍuvan*). Every time the men stoop to remove the grain from the straw (*meḍuvan-karanavā*) or to sweep the paddy towards the *mutta* (*bolati-yanavā*) they bow in adoration of the corn-heap in the centre.

When about three-fourths of the corn is reduced to grain, all the ears of corn, except those on the *mutta*, are taken off the heap, separated from the grains (scattered round), spread out, and threshed as before (*vaṭa-nelanavā*.) After the grain has been threshed out of this, and the straw put aside, the bullocks are driven outside the *hamata*, and the heap of paddy (*pāvāra*) further freed from chaff with the hands (*pāvāra-sudda-karanavā*.) The ears of corn on the *mutta* are then removed, husked, and spread round it on the rest of the paddy, the bullocks being driven over it for the last time (*palla-pellānavā*.)

Meanwhile a cultivator prepares the *amākeṭṭē*,* a whip of straw six inches long and of the thickness of the wrist, in which are enclosed a few seeds of paddy, some ashes, a scrap of the bullock horns, a hair or two from their foreheads and tails, a little dung of the two bullocks moving immediately round the *mutta*, a bit of the rope yoking them, and chips of the driver's rod, of the *deṭi-goyiya* and *pōruva*.

After all the grain has been freed from straw, the chief *goyiyā* steps into the centre of the paddy and stands on the *mutta*, whilst the others pile the paddy round him knee-deep, covering the heap with a mat, and hand up to him the *amākeṭṭē*. He changes it from one hand to the other round his legs, repeating each of the following lines three times, and at the end jumps down backwards :—

අමාකටද ගොන්කාබිලි
නබා මුදුන නගරවැල්
මකකම සිරි පාද උසට
සමනල සිරි පාද උසට
ඉහල වෙලේ නිබ්බන බැනන්
පහල වෙලේ නිබ්බන බැනන්
අටුකොටුවල නිබ්බන බැනන්
අපද පුරවන් මේ කමනට

Amākeṭṭada gontembili
Tabā muduna nahara vāl
Makkama Siripāda usaṭa
Samanala Siripāda usaṭa

* Unknown in the Siyanē Kōralē. Grass sods turned up in ploughing are termed *amāhankēṭṭē*.

Ihala velē tibena bētat
Pahala velē tibena bētat
Aṭu-koṭu-vala tibena bētat
Eḍa puravan mē kamataṭa.

O sweet grain-cock ! O *tembili*-hued oxen !
Place creeper (yokes) on (their) heads.

May the paddy in the upper fields—

The paddy in the lower fields—

The paddy in lofts and barns—

Be drawn to fill this *hamata*,

As high as Mecca's sacred foot,

As high as Samanala's sacred foot !

Ashes are given him at once and with them he lays three lines, one above another, round the grain. Two other cultivators next join him in placing five or six empty bags a-piece, mouths in front, on their heads, and walk thrice round the paddy, bowing to it each time at the four corners of the mats. Two or three men then cautiously open just enough of the mat covering the paddy heap to allow of their hands being introduced, and briskly fill the bags which are handed to them from behind. Meanwhile the principal *goyiyā* remains kneeling on the opposite side with his fore-head resting on the grain, and repeats the *Naraguna-gāthāva* :—

ඉති පිසො හගවා අරහං සමවා සමබුද්ධො
විජ්ජාචරණ සම්පන්නො සුගතො ලොක විදු
අනුනතරෙ පුරුසධම්ම සාරථී සත්ථා දෙව
මනුසසානං බුද්ධො හගවාති

Iti piso bhagavā arahañ sammā sambuddho
vijjācharaṇa sampanno sugato loka vidu
anuttaro puruṣadhamma sārathi satthā deva
manussānaṇ Buddhō bhagavāti.

Lo ! that Blessed One is sanctified, is fully enlightened, endowed with knowledge and conduct, the Auspicious One, acquainted with the world, the unrivalled trainer of the human steer, the Instructor of gods and men, the Wise One, the Holy.

Silence is strictly enjoined throughout the performance of the *amākeṭṭē* ceremony until the paddy has been put into bags, all requirements being indicated by motions of head and hand.

Indeed, little licence is permitted inside the limits of the *kamata* from the commencement of threshing operations. It is unseemly to stand on one leg or to place the hand under the chin, whilst the presence of certain persons and articles of food is absolutely tabooed. Any one who may have eaten of meat or fish which is held unclean—names ending in *raṇ* are impure—is not admitted: nor are (unless after bathing and putting on clean clothes) persons who have attended a funeral or come from an “unclean house.” After threshing has once commenced, women are prohibited from entering the threshing floor altogether.

The tabu extends even to the words employed at the threshing-floor. All terms conveying a negative or unlucky sense are discarded, and, *a fortiori*, the names of *Yakseyō* never breathed.

Mr. Ievers has already drawn attention to the strange conventionalism adopted by Sinhalese cultivators of substituting an odd shibboleth for the ordinary colloquial talk of everyday life.

This *goyibasa* or threshing-floor speech, as might be expected, varies in different localities. A comparative list is appended of some of the words in use in the Kégalla District, the Rayigam and Siyanē Kóralés of the Western Province, and a portion of the Galle District, which, however incomplete, may serve as a nucleus for further investigation into this branch of the subject.*

If threshing is done by men (*minissunnen páganavá*) a *katura* is erected. This construction consists of four poles, placed so as to form two crutches, across which another pole (*pávava-liya*) is laid horizontally, chest high. Mats are spread underneath, and the corn from the heap gradually trodden out by men, who hold on to the cross pole from either side to make greater play with their feet.

When all the grain has been threshed, the mats are taken up and the bags covered with straw to protect them from rain. The paddy is winnowed (*hulan-karanavá* or *gahanavá*) finally a day or two days afterwards and dried for two or three days more as required.

* Note 7.

MEASURING AND STORING.

Then follows the measuring of the paddy, which in some districts at least is carried out with equal superstitious scrupulousness of detail. A mat is first laid on the ground, and a large picked-bag of paddy (*paturu malla*) placed on it and covered with one end of the mat. The person about to measure the grain bows thrice to the bag, and thrice moves the *láha* measure, bottom upwards, round his legs; then, pressing it between his body and the bag, he rapidly places the fingers of one hand over those of the other upon the bottom of the measure three times, and turns it again round the legs thrice every third time the hands are shifted.* After this he sits down on the mat, tilts the bag over towards him, and after saluting it thrice proceeds to measure.

The cultivators of some part of the Galle District, before proceeding to measure the paddy, consider it essential to draw on the heap with both the palms a rough representation of the *trisúla*, or trident, the signification of which they do not profess to understand.†

The paddy is taken home at another lucky hour. There the seed paddy is first dried in the sun, and put up in bags of 12 or 15 *kuruni* each. The rest of the paddy is similarly treated, except the portion—a *laha* or two—set apart for the gods (*akyála*; *Dēviyanné vi*)‡ at the threshing-floor, which is so dealt with last. At a further lucky hour the bags of seed paddy are first secured in the loft, and afterwards the

* To the world-wide prevalence of this “mysterious practice of touching objects to baffle the evil chance,” the Sinhalese *goyiyá* and the Tamil or Moor cooly are no less witnesses, when ignorantly striking the *láha*, or the bushel-box, with open hand before measuring grain, than was Royalty some centuries back by assenting to touch for “the King’s evil.”

† The *trisúla*, Shíva’s emblem (especially common in Coorg at places connected with superstition), denotes that the three great attributes of Creator, Destroyer, and Regenerator are combined in him.

‡ “There is yet another due *ockhyaul*, which belongs to their gods, and is an offering sometimes carried away by the priests, and sometimes they bestow it upon the beggars, and sometimes they will take it and hang it up in their houses, and at convenient time sacrifice it themselves. It is one of their measures, which is about half a peck.”—Knox, p. 101-2.

remainder, leaving sufficient for the New Rice Feast (*alut-bat-kéma*.) The *Déviyanné vi* is stored in a separate part of the loft. *Mantras* are occasionally resorted to for the preservation of the paddy from rats.

ALUT-BAT-KÉMA.

Where, as is too frequently the case, the cultivators are poor and in want of food, the *Déviyanné-dánaya*, or offering of the first-fruits of the harvest to the gods* is deferred until after the New Rice Feast, though such action is generally admitted to be irregular and only justified by necessity.

The *Saṅgha-dané* or almsgiving to Buddhist priests, also precedes or follows the New Rice Feast according to the religious fervour of the *goyiá* donor.†

Timely intimation of the day appointed for "eating the new rice" (*alut-bat-kéma*) is given to friends and relations. On the day itself sufficient paddy having been previously dried and husked, first by pounding on an ox or elk hide (*vi koṭanawá*) and finally in the usual wooden mortar (*hál pahinawá*), the resulting rice is cooked, as well as vegetables and fish, none of which may be tasted during preparation. The lucky moment for commencing to eat is marked by the chief man of the house tasting the food; after which he serves those assembled and seated, with rice and curries upon plantain leaves.

DÉVIYANNÉ-DÁNAYA.

To name a suitable day for the *Déviyanné-dané*, the feast in honor of the gods, a *Kapurála* or *Pattinihāmi* is called in. Upon the set day the house is well cleansed and the *Déviyanné-vi* taken out, divided into three portions, one of which is

* Corresponding with the 'Sing Bouga' of certain Hill Tribes of India. "It is solemnised in August when the good rice ripens, and till the sacrifice is complete the new rice must not be eaten. The offering in addition to rice is a white cock. This is a thanks-offering to the Creator and Preserver. It is called 'Jumnama,' and considered of great importance."

The close similarity between the Singhalese *goyiá's* offerings and the sacrifices enjoined upon the Israelites at harvest time by the Levitical law will not fail to be remarked in the ensuing description of the *Déviyanné dané*.

† Note 8.

reserved for a succeeding ceremony, *Rálahāmi-pidima* or *Kuḍá-yakun-pidima*. The other two portions, after being again dried in the sun on clean mats, are husked by about a dozen women, who have purified themselves by bathing and putting on clean cloths (*pirunata*.) The rice is then put into bags and kept in the *dané-pela* or cadjan covered alms-shed, which is erected opposite the space where the *Kapurála* is to perform. Inside the *pela* are also placed the different vegetables brought by those attending the *dané*, and a hearth roughly built for cooking. The *Kapurála* requires to be got ready for him 50 sticks, 6 young cocoanut branches, 4 arekanut flowers, 6 young cocoanuts (*gobalu*) a bundle of *vallá* fibre, 2 clean cloths for each man, 50 torches, a clay oven (*gini-kabala*), and 3 chatties—a *kotalé*, a small *hattiya*, and three *kalagedi*. A boy is sent ahead to erect a small shed (*kūduwa*; *koratuwa*; *mal-pela*; *pahan-pela*), adorned with young cocoanut leaves, flowers, and encircling lamps.*

On arriving in the evening with three or four assistants, the *Kapurála* first places his box of bangles (*deyiran-karan-duwa*) on two chairs cleansed with saffron water† and covered with a white cloth.

Then the *pé-bat* meal, consisting of untasted rice and vegetable curries, is served, and the *Kapurála* with the other persons assembled there sit on mats and proceed to eat from plantain leaves, after the *Kapurála* has invoked the gods' blessing (*yága-karanawá*) and first tasted the food. Dinner concluded, four or five women, dressed in clean cloths, repair to the *dané-pela* and begin cooking, while the *Kapurála*, tying a cloth round his head, enters the *mal-pela* and makes obeisance to the red cloth arras embroidered with representations of deities, and taking a tom-tom

* "When they worship those whom they call devils, many of whom they hold to be spirits of some that died heretofore, they make no images for them, as they did for the planets; but only build a new house in their yard, like a barn, very slight, covered only with leaves, and adorn it with branches and flowers." (Knox, p. 77.) He adds that "victuals" are placed on "stools at one end of the house, which is langed with cloth for that purpose."

† See C. A. S. Journ. 1865-6, p. 58, note (*).

(*udekkiya*) and dancing in front of the seated house-inmates (*aturayó*) recites songs (*yadini*) in honor of Pattini and Kataragama Deviyó.*

Having continued this performance for some time, the Kapurála calls for a *pehidun-tada* or pingo of three *neli* rice, six cocoanuts, a bunch of plantains, a pumpkin, and a packet of chillies (*miris-mula*), and smoking it with *dummala* (resin) incense,† places it in front of the figured curtain inside the *mal-pela*. Again chanting awhile, he has brought to him some untasted oil in an arecanut leaf cone (*gotunak*) covered with a clean cloth, which, after perfuming, he pours into one of the lamps (scooped out of half papaw fruits by the *Madupurayá*, an assistant, and hung round the *pela*), lights the wick and bids the *aturayó* light the rest. When this is done, and he has recited more *yadini*, the Kapurála desires them to bring their *paṇḍuru* or money offerings, which are sprinkled with saffron water, saluted and deposited with the *tada*. Next, the Kapurála, still singing, covers himself entirely, except the face, with a red cloth and opens the box containing the *deyiran*; then washing his hands, and perfuming the bangles, puts them on his wrists and begins to jangle them (*halan-pávádenaná*), finally appealing to the *aturayó* to offer them *paṇḍuru*.

Continuing his chant, the Kapurála drives a stake into the ground together with a piece of a plantain stalk to which he affixes twelve torches at the bottom, and puts some cocoanut refuse round the foot. Then taking three betel leaves he holds them over the lighted torches, rubs them on the heads of the *aturayó*, and tosses them once or thrice into the air. If the majority of the leaves fall face upwards, it is looked upon as a good omen; if otherwise, the gods are not satisfied (*Devi-dósa*).‡ Subsequently two additional six-*kuruni* bags of paddy with two cocoanuts in each are placed near the chair on which the *halan* box stands. The Kapurála recommencing his incantations, separately ties to three pieces of cocoanut stalk, a cocoanut flower and a pair of young cocoanuts, and directs the *aturayó* to touch them; after which he

* Note 9. † See C. A. S. Journ. 1865-6 p. 62, note.

‡ Cf. Mr. Fowler's account of the Panikkans' similar ceremony, *ante* p. 15.

carries them three times round the *deyiran* box, and ends by planting them in the earth in a line, exclaiming "*Bokó bó renda, purá, purá!*" 'May it be (a harvest) of great plenty! full, full!*' At the same moment the *Madupurayá* breaks a cocoanut with a bill-hook (*gana-deviyan-gahanavá*). Once more the *aturayó* are invited to contribute *paṇḍuru* for the *deyiran*.

The night is generally well advanced before the above rites are carried through. When dawn is approaching, the Kapurála turns his attention to the last ceremony preceding the actual feasting, known as *kiri-itiravima*, or "causing milk to overflow." Entering the *paḥan-pela* he ties a piece of white cloth over his mouth, and places three new clay pots on three 'gipsy-kettle' supports in a row. Into the pots he puts some rice with water, and kindles a fire under each, fanning the flames, but taking care not to blow the fire with his mouth. As soon as the water boils he pours in untasted cocoanut milk and allows the whole to boil over. Much weight is attached to the direction towards which the scum runs over, as on it is believed to hang the cultivators' fortune for the ensuing year. If it fall Eastwards or Southwards all will be well (*subha*); if to the West or North it portends the form of ill-luck, called respectively *Devi-dósa* and *Yak-dósa*. The boiled milk is then poured into another chatty, and the *aturayó* sprinkled with it by the Kapurála, whilst chanting something more.†

Meanwhile, during the night women have been cooking the *dáné*—a meal differing in some respects from that con-

* Just as many an old orchardist in the cider districts of Devon and Cornwall will drink to his apple trees on the eve of Epiphany some such toast as this. (Notes and Queries, Vol. 6, 2nd Series):—

"Here's to thee, old apple tree!

Whence thou may'st bud, and whence thou may'st blow,
And whence thou may'st bear apples enow!

Hats full,—caps full!

Bushels full,—sacks full!

And my pockets full!

Huzza!"

Há, há, purá, kondayi, Deviyanné piṇṇayi! is a common Sinhalese ejaculatory prayer preceding any undertaking.

† Note 9.

sumed at the subsequent feast which closes *Rálahámi-pidíma*, and consisting merely of untasted rice and vegetable curries, *kiri-talapa*,* and the inevitable betel. Anything fried having special attraction for the *Yaksayó*, flesh and cakes are invariably excluded from the gods' *dáné*.

When all is in readiness for the feasting itself, the Kapurála, or an assistant, places not far off a *gotuwa* (which he has filled with a little of each kind of food provided) upon a three-cross-stick stand, and a chair covered with a clean white cloth (*etirilla*) on which is put a plantain leaf with a similar offering, *paṇḍuru*, a quid of betel, and may be a cheroot.

Sometimes for the single *gotuwa* and chair *tattura*, are substituted two *gotu* placed one above the other on the same frame, some space apart—the upper for the celestial beings, the lower for *Mahikántává* the female Atlas of Aryan mythology.

The gods are now considered to have received all their just dues, and nothing remains but to partake of the meal.

First, all the women who have prepared the *dáné* are sprinkled with saffron water, and atonement made to the gods by the Kapurá for any fault they may have unwittingly committed. The Kapurála and the rest of the persons then sit down and proceed to eat, after the former has blessed the food with an incantation and tasted it. The meal over, the Kapurála and his assistant carry away the food and *paṇḍuru* collected since the evening.†

RÁLAHÁMI-PIDÍMA.

Some days—at least three—elapse before the *Rálahámi-pidíma* or ceremony and feast to propitiate *Kosgama Deviyó*,

* A kind of custard pudding made of rice flour, cocoanut milk, and honey, boiled to some consistency, and eaten with rice as sweetmeat.

† “And all that time of the sacrifice there is drumming, piping, singing, and dancing; which being ended, they take the victuals away, and give it to those which drum and pipe, with other beggars and vagabonds, for only such do eat of their sacrifices; not that they do account such things hallowed, and so dare not presume to eat them; but contrariwise they are now looked upon as polluted meat, and, if they should attempt to eat thereof, it would be a reproach to them and their generations.”—Knox, p. 77.

the bane of crops and cattle, whose good will it is essential to win over by a special sacrifice.*

On the day selected, four or more women, after bathing and dressing in clean cloths, husk the paddy previously set apart for this *dáné*, as before. When well beaten out they place it in a room, which has been thoroughly cleansed, and inform the Kapurá summoned to officiate, who, filling a chatty (*nēmbiliya*) with the rice and muttering some incantation, hands it over to the women. In the same room is collected the rest of the food intended to be consumed at the feast—e.g., oranges, sugar-cane, toddy, arrack, opium, fish and meat, salt, milk, honey, vegetables, biscuits, cocoanuts, and three kinds of plantains (as *ratnamálu*, *púválu*, and *kannannóru*).

Some of the women-cooks pound the rice to flour, extract oil, and fry cakes, seven of which they put into each of three bags. Others are employed in cooking the *dáné*, for which are required, in addition to the cakes, three chatties of boiled rice (each containing three *nēli*)† and seven curries made with seven different kinds of vegetables. Everything should not only be untasted, but prepared without so much as blowing the fire with the mouth.

Whilst the cooking is proceeding, the Kapurála constructs a shelf (*yahana*) waist-high, and over it a cloth canopy adorned with flowers. The cooking over, and all being ready, the Kapurála, tying a piece of white cloth across his mouth, enters the room. Upon the clean white cloth spread over the *yahana* he arranges five plantain leaves, and on the floor he lays a mat with a white cloth, and puts two other plantain leaves there; lastly, he uses a chair as a *mal-bulat-tattura*. The dishes as cooked are placed in a line, the first chatty nearest to the shelf, and so on. The Kapurála puts some boiled rice into a *nēmbiliya*, and from it deposits a little on each plantain leaf three times. With a cocoanut-

* Note 10.

† This is the number usual in the Galle District. In the Rayigam and Siyané Kóralés, seven chatties of rice are provided, and seven plantains; and in the latter Kóralé the pounding of the paddy is done by two men, called *Koṭṭóruwó*, who have to purify themselves before commencing.

shell spoon he then mixes in the *némibiliya* a little of each of the seven curries taken thrice, thus forming a *hat-máluna*, which he adds to the seven rice heaps, perfuming them and muttering *mantras* (*kepa-karanavá*). Next he takes the three cake bags, and after incensing them puts all the cakes (one from each in turn) on to the several heaps. So with the three plantain bunches, from each of which seven fruits are taken: a little *kirijja* (boiled cocoanut-milk remaining after the oil is skimmed off) is further added. The "dessert"—the oranges, biscuits, &c.—is also incensed and placed on the shelf in a *vattiya* dish, so that any demi-god or demon may help himself at pleasure.

This done, the Kapurála makes a cone-pouch (*Káberigoṭuwa*) out of a plantain leaf, and putting rice and other articles of food into it, formally deposits it for *Káber-Yaksayá* on a support made of three-cross-sticks (*kattirika*). The last cooked chatty of rice he covers with a plantain leaf, after putting inside three cakes and three plantains: this chatty is called *yahan-heliya*. When everything is thus arranged, the Kapurála supplicates the gods and demons to receive the offering, perfuming all afresh and reciting over them a *kannalavuyátikáva*,* followed occasionally by some powerful *mantra*.

After this propitiation (*kepa-gannavá*; *disti-lanavá*) the Kapuwá comes out of the room and locks the door. About a *peya* afterwards he knocks at it, as though seeking permission from the *Yaká* to enter, and opens it. Accompanying his dancing with further invocations, he closes the door again, bringing out the *Káberigoṭuwa*, which he leaves at the back of the house. Then taking *paṇḍuru* and a quid of betel from the *áturayó*, he re-enters the room, as before, and laying them on the *yahana* recites some stanzas; and whilst so engaged takes one of the empty cake bags and a plantain leaf, and on them puts a little of every kind of food as well as a lighted torch. This offering he carries to the stepping stone in front of the house, (after locking the door for the third time) and there presents it with a suitable *mantra* to *Mólankada Aimáná*—the demon known elsewhere as *Kadavara-Yaksayá*. He then returns

* Space will not permit of the insertion of the several incantations, &c., embraced in the ritual of *Rálahámi-pidima*.

to the room, and at his bidding the house inmates offer more *paṇḍuru*, and are sprinkled with the holy saffron water, as well as the women who have prepared the *dáné*.

Finally, the Kapurála taking some *dummala* (resin), charms it with a *kepa-harina-mantra* and perfumes the whole of the food about to be partaken. Those assembled then seat themselves on mats in a row, and do justice to the viands, only waiting for the Kapurála to first taste something. The *mal-bulat-tattuwa* and the seven plantain leaf offerings are placed at a little distance from the house—left for dogs and crows, into whom it is considered has entered the *disti* or perception of the *Yaksayó*.

As though the superstitious rites of the *Deviyanné-dánaya* and *Rálahámi-pidima* were not sufficient "spots on their feasts of charity," the Singhalese *gojiyá* too frequently resort to further devil ceremonies such as *Devol-maḍu*, *Gam-maḍu*, which need not be described at length here, not being intimately connected with the subject in hand.*

NOTES.

(1.)

ASTROLOGY IN AGRICULTURE.

THOSE who may care to become thoroughly versed in the set "times and seasons," which ought to be observed in native agricultural operations, will find full particulars in the *Muhúrtta-chintámañi*, a metrical treatise on the subject, by the famous astrologer F'pá Appuhámi, published at Colombo in 1876.

The following extracts from a similar ola MS. in the writer's possession give some idea of the extent to which "the stars in their courses" influence the action of the Singhalese cultivator.

* In other districts (Siyané Kóralé, to wit) instead of the 'gipsy-kettle' support, a post (*ḡari-kauwa*) is planted outside the compound with a light upon it, and the plantain-leaf-cone there offered to *Kadavara Yaksayá*. The *yahana*, too, is constructed in the compound, and

Definitions.

I.—The following are the twenty-seven asterisms (*neḥet*).*

1.—Aṣvīda.	10.—Māṇkata.	19.—Mūla.
2.—Berāṇa.	11.—Puwapal.	20.—Puwasala.
3.—Ketī.	12.—Uttarapal.	21.—Uttarasala.
4.—Rehena.	13.—Hata.	22.—Suvana.
5.—Muwasirisa.	14.—Sita.	23.—Denaṭa.
6.—Ada.	15.—Sā.	24.—Siyāwasa.
7.—Punāwasa.	16.—Visā.	25.—Puwapuṭupa.
8.—Pusha.	17.—Anura.	26.—Uttarapuṭupa.
9.—Aslisa.	18.—Deṭa	27.—Révatiya.

II.—The fifteen lunar days (*tithi*) during which the moon waxes are named :—

1.—Pēlavīya.	6.—Saṭawaka.	11.—Ekoḷoswaka.
2.—Diyawaka.	7.—Satawaka.	12.—Doḷoswaka.
3.—Tiyawaka.	8.—Aṭawaka.	13.—Teleswaka.
4.—Jalawaka.	9.—Nawawaka.	14.—Tuduswaka.
5.—Viśēniya.	10.—Dasawaka.	15.—Paśaḷoswaka.

The same order should be followed for the fifteen *tithi* she wanes—the 15th day being termed Amāwaka.†

not inside the house. The house inmates are directed by the Kapurāla to stand by the *ḡvari-kanuwa* and *yahana* in bowing attitude with joined palms, whilst he chants *yādini* regarding *Kaḍavara Yaksayā's* birth and power, invoking his aid to ward off sickness from them, and to prosper their tillage and trades. The Kapurāla then tastes each of the seven heaps, and the whole are afterwards eaten by all assembled. If the ceremony ends with the eating of this rice, it is called *Kuḍā-yakunpiduma*, but *heḷḷun maḍuwa* if the dancing and tom-tom beating is continued till morning.

Many other *Yaksayō* are jointly propitiated, such as *Dunumāla-yakun*, *Moraṭuvē-yakun*, *Kaṭugampola-yakun*, *Kalu-kumāra-yakun*, *Viramaṇḍa-yakun*.

* Strictly speaking there are 28 *neḥet* or asterisms: the *neḥata* 'Abiyut' (a fractional or occasional "mansion" only, consequent on the moon's periodical revolution occupying 27-8 days) lies between 'Uttarasala' and 'Suvana.' The Maldivians retain the full number of "lunar mansions," but place 'Avihi' (Abiyut) last, save 'Réva' (Révatiya), thus:—Assida, Burunū, Ketī, Rōnnu, Miyaḥeliha, Ada, Funós, Fūs, Ahuliha, Mā, Fura, Uṭura, Ata, Hita, Hé, Vihā, Nora, Dorha, Mula, Furahaḷa, Uṭurahaḷa, Huvan, Dinārha, Hiyavihā, Furabaduruva, Fasabaduruva, Avihi, Réva. "The *tithi* and *neḥata* of any day or time are those in which the moon is in her course through the zodiac in that day or time."

† The lunar month is divided into *pura* or *purva pakshē* (from the day after the new moon to full moon day), and *ava* or *apara pakshē* (from day after full moon to new moon day).

III.—The seven days are :—

1.—Ravi	...	Sun.
2.—Chandra	...	Moon.
3.—Kuja	...	Mars.
4.—Budha	...	Mercury.
5.—Guru	...	Jupiter.
6.—Ṣukra or Kivi	...	Venus.
7.—Ṣeṇi	...	Saturn.

IV.—The twelve signs of the Zodiac (*rāsi*) are :—*

1.—Mēsha.	7.—Tulā.
2.—Wṛishabha.	8.—Wṛiṣchika.
3.—Mithuna.	9.—Dhanu.
4.—Karkaṭaka.	10.—Makara.
5.—Siḡha.	11.—Kumbha.
6.—Kanyā.	12.—Mīna.

Commencing Operations.

V.—The *neḥet* Pusha, Sā, Uttarapal, Uttarasala, Uttarapuṭupa, Sita, Anura, and Berāṇa, and the *tithi* Pēlavīya, Diyawaka, Tiya-waka, Viśēniya, Satawaka, Dasawaka, Ekoḷoswaka, and Paśaḷoswaka, and the days Kuja, Guru, and Budha, in the *rāsi* assigned to the planets, Guru, Ṣukra, Budha,† are auspicious for entering upon a field to commence cultivation.

Ploughing.

VI.—For ploughing adopt the following *neḥet* :—Puwapal, Puwasala, Puwapuṭupa, Hata, Sita, Māṇkata, Deṭa, Mūla, Révatiya, Anura, Punāvasa, Suvana, Pusha, Uttarapal, Uttarasala, Uttarapuṭupa, Sā, Visā, Muwasirisa, Denaṭa; *oja tithi* having no *riktā*;‡ the days Ravi, Budha, Guru, Ṣukra; the

* "The Sun, Moon, and Planets move through these *rāsi* in their courses. *Avurudā* ('year') is the time during which the Sun travels through all 12 *rāsi* in his course, beginning from the first point of Mēsha *rāsi*;" and the solar month the time during which the Sun continues in any one *rāsi*.

† Of the twelve *rāsi*, that called Siḡha (*Leo*) is allotted to the Sun, and Karkaṭaka (*Cancer*) to the Moon; the rest are given to the other five planets in the order of their position with regard to the Sun. Mithuna and Kanyā, the *rāsi* bordering "the mansions" of the Sun and Moon, on either side, belong to Mercury: the two beyond these, viz., Wṛishabha and Tulā, are assigned to Venus: the next two, Mēsha and Wṛiṣchika, to Mars: Mīna and Dhanu to Jupiter: and the last two, Makara and Kumbha, to Saturn.

‡ "Oja *tithi*" are the eleven *tithi* from Dasawaka of *pura paksa* to Viśēniya of *ava paksa*. Of these, Tuduswaka and Jalawaka are "*riktā*," and rejected as bad for all work.

*lagnas** Wṛishabha, Karkāṭaka, Makara, Mīna, Mithuna, which are best; Tulā, Dhanu and Kanyā, fairly good. At these *neḥet*, and observing the *lagnas*, *wak*, &c., make one, three, or five furrows, with the plough gazing Eastwards, without stooping or looking down.

Introducing Water.

VII.—The following *neḥet* are good for admitting water into a field:—Mula, Puwasala, Uttarasala, Suwana, Réwatiya, Denāṭa, Māṇekata, Muwasirisa, Puwapal, Deṭa, Sā, and Berāṇa.

Sowing and Transplanting.

VIII.—Sow seed paddy at the *neḥet* Mā, Hata, Mula, Tunaturu,† Pusha, Siyāwasa, Anura, Sā, Muwasirisa, Réwatiya, and Suvana; on the *tithi* Visēniya, Satawaka, Ekoḷoswaka, Teḷeswaka, and Paṣaḷoswaka; and on the days Sandu, Budha, Guru, Śukra, also observing the *lagna* which these planets belong to.

For sowing paddy according to the *keḥulaṇ* system, adopt the *neḥet* Tunaturu,‡ Puṇāwasa, Pusha, Anura, Hata, Mā, Reheṇa, which are to be taken for transplanting also.

On Sunday mornings in the month of Mithuna and Siṅha sow *el* paddy.

Reaping.

IX.—Reap corn on good days (i.e. days having no *ava-yōga*‡) at the *neḥet* Keṭi, Reheṇa, Ada, Pusha, Sā, Denāṭa, Siyāwasa, Puwapuṭupa, Tunaturu, Anura, Mā.

Threshing and Measuring.

X.—Thresh corn at Anura, Réwatiya, Mula, Pusha, Sā, *neḥet*; and at the *lagnas*, Mithuna, Dhanu, Kumbha, and Mīna, and when the planets Guru and Śikuru are in the said *lagnas*.

All work connected with paddy cultivation should be performed when the tide rises from the first *peya* for eight *peyas*, and from

* The day of 60 *peyas* or 24 hours (*hōra*) is in astrological calculations further divided into 12 *lagnas*, each *lagna* comprising roughly 2 *hōras*. The *lagnas* are synonymous with the 12 *rāsi*, and rotate in the same order, the first *lagna* of each day always being that of the particular *rāsi*, or month, through which the Sun is passing. See, too, C. A. S. Journ. 1856-8, pp. 181-194. "The Principles of Singhalese Chronology," by Rev. C. Alwis.

† Tunaturu, i.e. Uttarapala, Uttarasala, Uttarapuṭupa.

‡ *Ava-yōga*, i.e. the unlucky conjunction of certain *neḥet* with special days. Thus on Sunday, Ada and Deṭa, on Tuesday, Deṭa and Suvana, on Thursday, Ada, on Friday, Visā, and on Saturday, Puṇāwasa and Suvana, are *avayōga*. There are 10 bad (*daṣa mahā dōṣa*), and 4 good, *yōgas*.

the thirteenth *peya* for eight *peyas* of the *neḥet* Keṭi, Reheṇa, Muwasirisa, Uttarapuṭupa and Réwatiya.

The tide rises (*diya-waḍi*) from the first *peya* for eight *peyas* of Pélaviya and Diyawaka, again at the 47th *peya*, at the 2nd, 25th, and 50th *peya* of Tiyaṇwaka, the 20th *peya* of Satawaka, the 22nd *peya* of Hatawaka, 23rd *peya* of Aṭawaka, the 20th and 55th of Dasawaka, the 20th of Ekoḷoswaka, the 20th of Doḷoswaka, 8th and 25th of Teḷeswaka, the 8th *peya* of Paṣaḷoswaka. At all these times from the commencement of the *peya* the tide flows for 8 *peyas*.

At the fourth *pāda* of the four *lagnas* Mésha, Wṛishabha, Mithuna and Karkāṭaka, water will rise. For threshing corn and measuring paddy, if the moment when *neḥata*, *tithi*, and *lagna* for the rising of the tide are contemporaneous can be taken, it is best: if two agree it is good: one alone is fairly good.

Storing and Consuming Paddy.

XI.—For storing paddy the *neḥet* Hata, Ada, Mā, and Reheṇa and the *lagnas* Wṛishabha, Siṅha, Wṛiṣchika, and Kumbha should be taken, and (if possible) when seen with the planet Saturn.

On Sunday at sunrise at Reheṇa *neḥata* consume paddy.

Eating the New Rice.

XII.—For *alut-bat-kēma* observe a good *tithi*, avoiding Mīna Mésha, and Wṛiṣchika, at the *neḥet* Sita, Aṣṇida, Hata, Puṇāwasa, Pusha, Suwana, Anura, Tunaturu, Muwasirisa, Denāṭa, Reheṇa, Réwatiya, Siyāwasa, Sā, Mula, Mā, and Visā.

In spite of the well-meant efforts now being made to convert the *goyiyā* from the error of his ways by opening a School of Agriculture, and the introduction of modern appliances, it is to be feared that years must elapse before his mind is disabused of the conservative notions he shares with the American "Farmer Ben" (Notes and Queries):—

"I tell ye it's nonsense," said Farmer Ben,

'This farmin' by books and rules,

And sendin' the boys to learn that stuff

At the agricultural schools.

Rotation o' crops and analysis!

Talk that to a young baboon!

But ye needn't be tellin' yer science to me,

For I believe in the moon.

If ye plant yer corn on the growin' moon,
 And put up the lines for crows,
 You'll find it will bear, and yer wheat will, too,
 If it's decent land where't grows.
 But potatoes, now, are a different thing,
 They want to grow down, that is plain;
 And don't ye see you must plant for that
 When the moon is on the wane.
 So in plantin' and hoein' and hayin' time,
 It is well to have an eye
 On the hang of the moon—ye know ye can tell
 A wet moon from a dry.
 And as to hayin', you wise ones, now
 Are cuttin' yer grass too soon;
 If you want it to spend, just wait till it's ripe,
 And mow on the full o' the moon.

* * * * *

With farmers' meetin's and granges new
 Folks can talk till all is blue;
 But don't ye be swollerin' all ye hear,
 For there ain't more 'n half on 't true.
 They are tryin' to make me change my plans,
 But I tell 'em I'm no such coon;
*I shall keep right on in the safe old way,
 And work my farm by the moon!*

(2.)

CULTIVATORS' SONGS.*

I.—*Whilst bailing Water.*

- | | |
|-----------------------------|----|
| 1. බඩලන පුත්සද මෙන් ගුණ බදි | ගේ |
| පුබා රුසිරුආති මගේ හිමිසදි | ගේ |
| බඩ ගිසකල් නොම නාවා මෙදි | ගේ |
| මම එතතුරු නුබ කොනනක ඉදි | ගේ |
| 2. ගොම්පුර කාබේරි පටුනක බු | මේ |
| මෙන්කර නැසිය අන් රට ආ | මේ |
| ලෙන්දෙර සෝතිණි කළලෙන් නැ | මේ |
| මුන් ඇර ගොස් මම කෙලෙසක වැ | මේ |
| 3. බුමේ මිතුරුව කම්පා වේන | න් |
| මහමෙර ගුගුරු වැසිවැස එන | න් |
| එ මේ කාරණි නුබ දුටුවේන | න් |
| එ මේ වැඩනැන ගිය ගමනේන | න් |

* The specimens given are throughout ungrammatical and disconnected, but just as taken down from the mouth of an ordinary illiterate *goyiyá*. The meaning is in places very obscure.

- | | |
|---------------------------------|----|
| 4. හිස් කල හිස් අතිනුන් එන අඟ | ගේ |
| බස්ගොඵ ඇස්නැති අසකර හික | ගේ |
| ගොස් දුටු පෙරමගදි සොඳ ගම | ගේ |
| නිස්සල වෙසි හිමියන් ගියගම | ගේ |
| 5.* ලොවේ වඩන ගුරුවරුණි අසන් | ගේ |
| ඉබේ සිතින් විපරන්කරගන් | ගේ |
| ලැබේ නුවන ගණදෙව් මට දෙත් | ගේ |
| සබේ සියව්දෙන වරද නොගන් | ගේ |
| 6.* උතුන් දෙසකි බිජු ලොවට බොලන් | ගේ |
| සතුන් සියව් සැමදෙන ලොබවන් | ගේ |
| උතුන් බුමිසේ බිජු බෝවන් | ගේ |
| දෙතුන් වරක් මුනිදුට වැදදෙන් | ගේ |
| 7.* ලන්තම බිම මිටි නැත් බලමින් | ගේ |
| ලන්තම සකොසින් බත් අරවන් | ගේ |
| නිනතම කනුමුල් බිද හරිමින් | ගේ |
| ලන්තම වැව් අපුනුන් බිදිමින් | ගේ |

1. Like the moon shining in full splendour,
 My beauteous endearing lord.
 Since the day of departure thou returnest not as yet:
 Till I may reach thee where wilt thou remain?
2. At a desolate town of Negroes I arrived,
 Leaving kith and kin for a foreign land.
 With scalding tears I bathe my breast;
 By him deserted, how may I sustain my grief!
3. Though the friendly earth quake and tremble,—
 Maha Meru thunder with torrents of rain—
 Though these, and such like portents, thou beholdest,
 Whatever thy undertaking, it will not prosper.
4. A woman empty-handed, or bearing empty pot,
 A beggar, be he deaf or be he blind—
 These in good journey shouldst thou meet,
 Fruitless will be thy going.
5. Hear me, ye learned, that benefit the world,
 Consider it with mind unfettered:
 Ganadevi, grant me to receive wisdom:
 May the assembly not find fault.
6. Fellows, a mighty boon is seed;
 Desired of every creature;
 In fruitful land it multiplies:
 Worship oft the Teacher.
7. Of land acquired spy out the low places;
 Cause rice received to be served with glad heart;
 From stumps and roots ever strive to rid you,
 Building dams for tanks acquired.

* These three stanzas will be found in almost the same form in a small pamphlet of Harvest Songs styled *Goyam-mālaya*, printed in Colombo, 1881.

II.—*Reapers' Song.*

1. ඉරිදෙවියන්වැද කෙතට බසින්හට සැමදෙවියෝ අවසර දෙන්
සැමදෙවියන්ගෙන් අවසර අරගණ ගොසිසාමිනි දැකැති දෙන්
පාසන ඉරැරැස් වලා මුළුකර සිසිල් අපට අද රැකදෙන්
අද මේ නිස්පාස සියලුකොපායුම ගලවාදෙවියෝ සෙන්දෙන්
2. කන්දේ පාසන ඉරැරැස්දෙවියෝ මේ සබසට දුන් සෙවන ක
වැඩවෙන දැකැති සුරතට අරගණ අම්මානට පින් දෙවුවඅ
ගොඩසිටුවන් ගොසිමගනුන්හට ඇසුනොත් මේ මට නැගීලා බේ
සබේ සිටින ලොකු කුඩා මහත් අස දබරනැතිව කවි පවසන්
3. බැසලා සක්දෙවි බවනින් එනනට පෙර නපඬේ ඉද දන් ඉලැන්ගේ
වපුල එරන් පරුවන මඩකරලා පැසිකරල් අග බරවෙන්
පසලා බෝජන ජලයෙන් ගිණිකර නෙදබලයෙන්මයි දන් දුන්
බැඳලා මේ කයි කියණකි පන්තිනිදෙවියෝ අවසර මට දෙන්
- 4.* නමින් පැවතඑන රැකගිකෝරලේ පරසිදු තල්ගස වැවුනි ය
කියණකි ලකුණ බැරිලෙස කිවිදුට අලංකාරවිය නොසෙක් ලෙ
ගමින් ගමට පරකාසයවෙනට පියුම්පෙතිසෙ මල ඉසිරග
සොදින් මෙ තලමල උතුම් වරැණයෙන් අගේවඩනලෙස පියුනාසේ
5. උදේසිටින් දුන් වරැවක්වෙනතුරු දෙවිපිහිටක් කිසි නැතුව මු
ඉසසිට දෙපසද දසහිලි දසසද ගලවා දෙවියෝ සෙන් දුන්
අද අපි කිටු කවි සිසු රහපද කිටුමේ සුලනට දුරආර
මේ වරැබේ වැඩ ඉවරවෙන්ට අද දෙනවද අවසර සිනාසි
- 6.* මලේ වරැණ මම කියණකි පදකර දෙවිදුනි අවසර මට දෙන්
වලේ රුවැනි මල් රන්වන් පැයට දසඅතටම පෙති විහිදෙන්
ජලේ වතුරපිට තිබුනයි මානෙල් මලේ සුවද වට විහිදෙන්
වලේ රුවැනි මල් රන්වන් පැයට දසඅතටම පෙති විහිදෙන්
- 7.* ඇට වපුලේ ලොව පැලවතියේ ගස උඩ වැඩුනා උසකක් ලෙසි නා
උනගොටිලේ අතු වටගෙනාදක මෙමලෙසිගේ නලමලේ ලකුනා
මල්කැකුලේ මල්පෙති තිබුනා දක කොසි ලෙසිගේ මග බැසයන්ගේ
ගොස්නවිලෙන් බැස වස්ගරිනා දක දෙවිසොදිගේ අප රැකගන්ගේ
8. එ රන්නැඹිලි දෙසි දෙඩන් බෙලිද මොර ගින අඹද මිඟු උස
වරෙන් නැඹි අඹතුරෙන් සැදි ඉදි පලොල් දිවුල් මිසල් අර
සදුන් සමන් බෝදිලිද පියුම් සසු තෙළුම් එ මානෙල් මල්එව
උතුන් සමන්දෙවි නමින් පැවතඑන සමන් ගිමාලේ ඇති වරැ
9. සුරන්ගෙන් සන්දෙගෝ එදා ගොස් දිවසළ දිවමල් ගෙණ පිදු
වරන් ලබාගෙණ දෙවියෝ සැණෙකින් පරසතුමල් දෝතින් පිදු
එරන් නාගබවගේ කඩපුල් දිව්නාගයන් ගෙණ පිදු
නිලන්තරේ මේ ලොවේ සියලු අස එදුසිටින් සමනල පිදු

1. May all the gods permit us to enter the field after worshipping
the sun god :
The gods' consent obtained, O goyi lord, give us sickles.
May the clouds keep us cool, shading the sun's rays,
And the gods deliver from all evil, granting peace these
péyas.

* These stanzas probably form part of the *Tala-mala-varnanava*.

2. The god of the sun's rays shining on the hill has now shaded
this our gang :
With fortune-bringing sickles in right-hands invoke we merits
on the Mother.
Should the goyi-lord on the highland hear me, I shall receive
reward :
May all this company, great and low, recite songs without
bickering.
3. Sakdevi, descending from his abode, begs alms in his ascetic garb
of yore :
The corn sown on the mudded golden rock bends down ripened
ears :
With boiling water dressing food by supernatural power the alms
were given.
May goddess Pattini grant me permission to compose and recite
these verses.
4. In Rayigam Kóralé renowned there grew the far-famed palm tree,
Fair beyond words of poet, with manifold beauty crowned ;
From hamlet unto hamlet known, like lotus petals, expanding on
the tree,
Rarely this palm-flower bloomed glorious in colour.
5. Half the day has passed since morning, nor failed of god's pro-
tection,
From head to foot thro' every limb god has blessed and pre-
served us ;
The songs in rhyming measure we loudly sang to-day have made
the welkin ring.
Will leave be blithely granted to forego work the rest of the
day ?
6. God, grant me to tell in verse the flower's fame,
Of the lovely tank lily's golden hue, its petals spread in ten
directions,
As o'er the water's surface the *Ma-nil's* scent is scattered :
Its petals spread in ten directions, golden-hued as the lovely
tank lily.
7. The seed was sown and sprouted, and like a grove rose the tree ;
Like boughs of bamboo shoots entwined, the palm-flower's
pageant seemed :
Lur'd by sight of the flower-petals the wayfarer his journey
forgets.
Lo! from Gosna lake descending the evil to avert, in safety
keep us God (of mercy).

8. Orchard of golden *tēmbili*,* lime, orange, *beli*,† *mora*,‡ *girā*,§ and *mī* mango ;
 Adjoining grove of *indi*,|| *paḷol*,¶ *diwul*,** *mī*,†† and *sal*;‡‡
 And garden of sandal, *bōdili*,§§ with flowers of jasmine, lotus, lily, and fragrant *champak* :—||
 Such the famed splendour of Saman forest named of noble Saman-devi.
9. That day seven goddesses offered celestial vestures and flowers ;
 The god empowered, with both hands offered flowers of Indra's tree ;
 Golden *kaḍupul* lotus of the Nāga world divine Nāgas offered :
 Thenceforth continuously all people of the world worship Samanala.

III.—At close of Work.

- | | |
|--|-----|
| 1. දවස පුර කවි කියණකි සිතාගනයි ආ | වේ |
| ආයෙ මගෙන් කවි අනණකි කවරකලද එන් | නේ |
| අපට නැසො අද ඇත්නම් දුකට පිහිට වෙන් | නේ |
| එක මෙන්මේ බුදු මගුලට අපින් සමග එන් | නේ |
| 2. සද, සද, සොද සෙලලම් වැදනාවෙ යන් | නේ |
| ඉස්සර ගිය සෙනගයි මය සාදුකාරදෙන් | නේ. |
| සින්බරකින් සෙනග ඇවිත් සසකරපිය මාලිගා | ව |
| සැම රවේම නිලකයි මය සපරගමුවේ මාලිගා | ව |
| 3. සබර පේලිය යනකොට—මුදරලදෙන අතු | මේ |
| නිල් වලාවෙන් බිඳින කොණ්ඩෙට—නාරුකාසොඩු අතුමේ | |
| සකර විදියෙ ඇවුළු පතුන්—මැතික්බැවම බලන අතුමේ | |
| ඇතාපිටිහුන් දෙවිදු වැඩිසිට—මගුල් පෙරහැර අතු මේ | |
1. I came intent on singing to while the livelong day—
 Say when again, my comrades, ye'll listen to my lay.
 If kinsfolk now stand by us, all trouble will seem light,
 And in Maitri Buddha's feast with one accord unite.
2. With sport and jest full varied our pilgrim path we cheer,
 Hark! the band before us shouts *sādus* echoing clear :
 The palace-shrine who beautify, to crowds the land gives birth,
 Saffragam's fair temple, the frontal-mark of earth !
3. As surge the waves of ocean, the thronging lines go by,
 Their hair-knots bound in circles dark, like stars in midnight sky;
 Like jewels gleam the torches, adown the four-spread lane,
 The patron god in howdah rides, as in a wedding train.

* The king-cocoanut.

† *Ægle marmelos*.

‡ *Asclepias acida*.

§ *Mangifera indica*.

|| The wild date-palm.

¶ The trumpet flower (*Bignonia suave olens*.)

** *Feronia elephantum*.

†† *Bassia latifolia*.

‡‡ *Shorea robusta*.

§§ A kind of cocoanut.

||| *Michelia champaca*.

(3.)

TABU.

This tabu resembles the custom of "Pomali" practised by the Dyaks of Borneo, the Alfuros of Celebes and Timor, and the Mentamei Islanders.

"The only outward indication that *Pomali* is being resorted to is a bundle of maize leaves stuck into the ground, or bushels of rice suspended from a bamboo post, either in a rice field or under the house of a person who is ill. All strangers are forbidden to cross the threshold of a house where the signal is placed.

"Mr. Hugh Low, in his 'Sarawak,' also mentions three kinds of *Pomali*, or, as he calls it, *Pamali*.

"The *Pamali omar*, or tabu on the farms, occurs immediately after the whole of the seed is sown. It lasts four days, and during that period no person of the tribe enters any of the plantations on any account; a pig and feast are according to their practice also necessary."—Carl Bock, "Head Hunters of Borneo," p. 230.

The Oraons and Mundáris (hill tribes of India) observe similar precautions to propitiate Desáuli and Jáhír Bárhi for a blessing on the crops in their "Hero-Bouga" and "Bah-Towli-Bouga" sacrifices, to which the "Karam" of the Kol villagers is nearly allied. "Each cultivator sacrifices a fowl, and after some mysterious rites a wing is stripped off and inserted in a cleft of bamboo and stuck up in the rice field. If this is omitted, it is supposed that the rice will not come to maturity."

(4.)

KEM, OR CHARMS.

(I.) Against *Geṭapanuvó* (Grubs).

(a)

පණේ බුදු රජනත්තනත්තේ රන්ඇල්ලැසියා ලඟට වැඩියා; එකතදි දහ
 කන්දෙණ්ඩ දෙයක්කැ; මහා බ්‍රහ්ම රජයා ලඟට ගොහින් ඉල්ව්වා; ඉල්ලා
 සතැනදි රන්ඇල්ලුන්හැ; ඒ වී වැපුරුවා; එකතදි පලමුවෙනි කොලේට
 ගැටපනුවෝ වැනුවා; සත් වැසියක් වැනුවා; බුදු රජනත්තනත්තේතේ
 ආනුහාවෙන් ඒ පනුවෝ අහක්වෙණ්ඩ ඉල්ව්වා; එවිට ඒ පනුවෝ අහක්
 ලහා; සත්වෙනි පෙන්නෙදි රන්වත් කරලක් වැටුවා; ඒ කරලට සත් වැසිය
 කන් වැසියෝ වැනුවා; එවිට බුදු රජනත්තනත්තේතේ ආනුහාවෙන්
 ඉල්ව්වා; එවිට අහක්ලහා; ඉතින් ඒ විය කොටලා, බත් පිය, දවල් දහස
 කොට දුන්නා; ඒ බුදු රජනත්තනත්තේතේ ආනුහාවෙන් අදන් අහක්
 වෙණ්ඩ මිනා.

"Pasó Buddha went to Ratel Rusiya, who had nothing to offer as alms. He went and begged of Maha Brahma, who gave him *rat-el* (hill-paddy). He sowed it. The first leaf was covered by *getapanuvó* of seven kinds. Then he prayed that through the power of Buddha the grubs might leave: the grubs left. When the plant grew to its seventh node, it bore an ear of golden hue. This ear was covered by seven kinds of flies. Then also he entreated Buddha's supernatural power, and the flies disappeared. That paddy was then pounded, the rice boiled and offered for that day's noon-meal of the said Buddha.

"By the influence of the same Buddha let the worms quit the plants to-day also."

Walking round the field repeating the above is supposed to destroy *getapanuvó*.

(b)

Seven of these grubs are collected from a plant, and the following *pirit* repeated over them:—

ශ්‍රීකාරද මුනිකාදි මුඛ පංකජ වාසිනි,
සාරද්‍ය ධීල වාග්දේවී පානුවා සඵ මංගලා.

"May the all-auspicious goddess of speech (Saraswati), the bestower of the essence (of wisdom and eloquence), who dwells in the lotus-like mouths of the illustrious and eminent sage Nārada, &c., preserve you (from all evil)."

Three are then burnt with *pas-peṅgeri* (five bitter kinds of wood), and the remaining four enclosed in four pieces of reed and buried at the four corners of the field. During the performance of this ceremony the *Kaṭṭādiya* should be naked, and at its conclusion remain dumb for seven *peyas* in an unfrequented place.

(II.) Against *Kokhanávó* (Grubs).

After dark a man steals three *ilapata* (ekel-brooms) from three different houses. These he ties together with *kehipittan-vela* (creeper) and hangs it to his waist-string behind. Proceeding to the field, he walks three times round it, buries the bundle in the main *vakkada* (opening through the dam) and returns home unobserved. The whole time, and if possible till next morning, he remains mute.

(III.) Against *Messó* (Flies).

(a)

The *Yakdessá* should spend the previous night in a lonely spot, after having put on clean clothes (*piruwaṭa*) and eaten "milk-rice" (*kiri-bat*). The following morning, without communicating with any one, he should go to the field. Having caught a fly, he must

hold it for a while in rosin smoke, over which he has muttered the following charm 108 times, and afterwards release it in the field:—

මහාමොග්ගසාමි ඉදං මහා බ්‍රහ්මාණ්ඩයෙහි විසාලා මහා නුචර ජනපතා
රෝගය ප්‍රදානරණිම වැඩිය ආනුකාවෙන්, අදන් මේ කෙතෙන්, මල් මැස්සෝ,
කථ මැස්සෝ, හොට්ටික් මැස්සෝ, ගොඩමිලි පුටුවෝ, හොසිට මිඩු මිඩු
එකෝ:

හමෝ ගජකුඹයන් දලරක්කදේවනාවතෙන් කටින් උපන් බුන් මැස්
සෝය, පුන් බන් මැස්සෝය, අඩු මැස්සෝය, අථ මැස්සෝය මේ කෙතෙන්
හොසිට මං ප්‍රී බරතේස්වා.

O'namo! By the power of Lord Buddha who came to dispel the pestilence of the great city *Visāla*, this very day all ye flower-flies, black flies, proboscis-armed flies, and earth grubs of this field, away (*ōdu, ōdu*); stay not. Let it be so! (*E'svāh*).

Namo! Ye flower-flies, proboscis-armed flies, tiny flies, ash flies, born from the mouth of *Gaja-kumba-dala-rāksha-dēvatāwā*, go, stay not in this field. In the name of the Triad (*O'p Triṇ*) and Kataragama *Devīyō* (*Baranēt*). Be it so!*

(b)

The following well-known *gāthāwa* is recited 108 times over some sand, which is strewn in the field at dusk, while four lamps (the oil used having been prepared without being tasted) are kept burning at its four corners:—

සබ්බපාපසං අකරණං.

කුසලස්ස උපසම්පදා.

සම්මානපරියො දසවා.

එතං බුබුකුසාසනං.

Abstain from all sin;

Acquire merit;

Purify the heart:

This the Buddha's commandment.

"Evil swells the debts to pay,

Good delivers and acquits.

Shun evil, follow good; hold sway

Over thyself. 'This is the way.'

(*Light of Asia.*)

Throughout the performance of this *kema*, and until next morning, the person so occupied must not converse with anybody.

* Almost every charm begins with the words *O'p Triṇ*, which in Sanskrit are an invocation to the Hindú Trinity." The *Kaṭṭādiya*s not being worshippers of that Trinity, and not understanding the purport of the words, but attributing to them some mysterious magical properties, frequently add them to Siphalese charms, in which the virtues and omnipotence of Buddha are described, in very grandiloquent style, to the exclusion of those of the Hindú

(c)

With red sandalwood, ground to powder, this stanza is written on a *rabāna*, or the drum of a tom-tom :—

සතාවසරයෙහි සමපදය නසනු බමුණ ජනිතා පවනති
සකකාසද්දී විවිත්විජිතංව සිලබ්බකංවා පියදනජිති
වතුනසාසෙහි ව විසා මුණනා වණාභි ධානාති අහබ්බකාතුං
ඉද්දපිසංසෙ රනනංපනිතං එතෙන සබ්බෙන ප්‍රවන්තිසොතුං.

By the receiving of perceptive power (in religious studies) these three (false) pursuits, viz., worldly desires, doubts, and unorthodox observances, are dispelled : he escapes from the sufferings of the four hells : he is incapable of committing the six great sins. In the *Saṅgha* this gem-like state is noble. By this truth may all (sentient) beings benefit.

A lamp fed by *mitel* (oil of the *Bassia latifolia*), which has been hallowed by the recital of the *gāthāwa* over it, is placed in the field inside a *mal-pēlak* (temporary altar decked with leaves and flowers). At dusk a man should walk round the field repeating the same stanza and beating the said tom-tom with a piece of *kayila-vela* (creeper). This done, he must retire by the entrance he came in at, closing it, and sleep that night in an untenanted house.

(5.)

THE KAMATA, OR THRESHING-FLOOR.

"When they are to tread their corn," writes Knox (p. 11), "they choose a convenient adjoining place. Here they lay out a round piece of ground, some twenty or five-and-twenty foot over, from which they cut away the upper turf. Then certain ceremonies are used. First they adorn this place with ashes made into flowers and branches and round circles. Then they take divers strange shells and pieces of iron, and some sorts of wood, and a bunch of betel nuts (which are reserved for such purposes) and lay all these in the very middle of the pit, and a large stone upon them."

See also Mr. Brodie's Paper in C. A. S. Journal, 1849, p. 25, and Davy's Ceylon, p. 275 (where a wood-cut is given).

triad. Sometimes, however, the names of Brahma, Vishnu, Śiva, and other Hindū deities are found mixed with those of Buddha and other Buddhist divinities in irretrievable confusion in the same charm. Nearly every charm, Sanskrit, Sīhalese, or Tamil, ends with *L'svāh*—a corruption of the Sanskrit *Śvāha*, corresponding to "Amen" in meaning. (C. A. S. Journ. 1865-6, p. 51.)

Much the same ceremonies have been noted in India :—

Idangal panni suttī seytē
Itta pida mitilē
Adanga nirum puje seytu
Arun davangal pannuvir

"Clearing a place, an altar
Ye raise upon the site ;
And heaping ashes on it,
Perform ye many a rite,"

("Tamil Popular Poetry," by Dr. Caldwell, in Ind. Ant., Vol. I.)

"When Gonds, Kurkus, or Bharias start together in their *tilli* crops, they take with them some ashes and Indian corn seeds, and as they go along they keep making circles with the ashes, and place in their centre the seeds of the corn. This practice is supposed to keep away all the bad will of the *devas*."—(Notes on the Bharias, by C. Scanlan, Assistant Surveyor, in Ind. Ant. Vol. I. p. 159.)

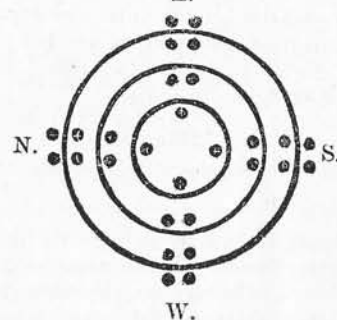
According to Mr. Ievers (C. A. S. Journ. 1880, p. 52, Diagram) the figure described on the threshing-floor by the cultivators of the Kégalla District consists of no less than seven concentric circles with four cross lines.

This is a noteworthy departure from the diagram usually seen elsewhere. Throughout the low-country not more than three concentric circles with two diameters between the cardinal points would seem to be drawn.

Precise directions regarding the preparation of a threshing-floor are laid down in the *Muhūrtta-chintāmani* (stanzas 257-261) :—

කලපිකැපිම.

E.



257

අද කව තුනක් එහි දෙතිරක් සිටි දිග
සොද්දිනි නැකැත් ඉරිදෙසලෙ සිටි අත
මුදුවට නැගෙනහිරගෙන හිරි නැකත සි
අතුනට ගනිනු කලපිපි සක පිළිවෙල

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පිට කට දෙවෙනි කවසිටි සොලස සිටුකො
වැඩිකොටන පුරිනුවන කට අට සම
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ගැණන කුකෙමෙන් නිමවණලෙස පෙරදිනි

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පෙර ඉසිවරු පැවසු සොලසක් බිම
පෙරදිග උතුරකනුබිමගෙන් බලාග
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පුබ බිමපාද මැදකපමින් අරක්ව
කබ හතුදිගට බේර වතුර සන ඇ
පුබ ලකුනැති බිලිදෙකු අතිනි කරලො
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පුබද පැනින් ඉස් නානසකර සතු
කොමද දෙමින් නිසිලෙස පුද එනි සක
දපමතුරින් අඵ වඩමින් පුරැනිකො
නවගුණසෙන් සලි ඇද සුස කමනව

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To make a Threshing-floor.

257.

Draw three circles and two diameters between the four cardinal points, and place the twenty-eight *nehet* in the four directions on the sides of the lines. Calculate the threshing-floor circle towards the right from the *nehata* on which the sun stands, starting from the East.

258.

The sixteen *nehet* standing on the outer and second circular space towards the four directions are profitless and bad : likewise the eight on the third space : the middle four are fortunate. Reckon Southwards from East to West finishing again at East.

259.

Of the 16 portions of ground described by ancient sages* select those

* The sixteen portions of land, as given in the *Māyāmataya*, are the following:—Siphākārāya, Sārākārāya, Brahmakārāya, Subhrākārāya, Gajākārāya, Gāndharvākārāya, Chatrākārāya, Patrākārāya, Karasēḍiākārāya, Chaturtvākārāya, Rākshamukhākārāya, Trisulākārāya, Gangākārāya, Varahākārāya, Kurmmākārāya, Nandākārāya, Jalatalākārāya. To these are sometimes added Karatalākārāya, A'yatanākārāya. In *pāda-bedīma*, or dividing into building lots, the subdivisions are:—Brahma-pādayā, or dividing Manussiya-pādaya, Preta-pādaya, of which the last is never selected as a site, nor those portions of the others called technically *deli* and *katuwa*.

lying East and North. Choose a lucky *hōra** in *Tunuturu nehet* (Uttarapala, Uttarāsala, Uttaraputupa) on Guru (Thursday). The threshing-floor thus constructed will ensure success as desired.

260.

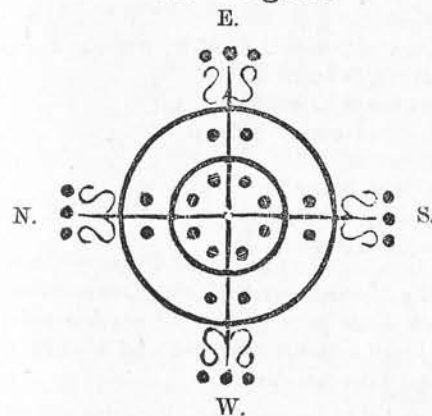
In the midst of fortunate Bamba (Brahma) portion, dig the *arakvala* (lit. 'protection hole'), clear the boundary drsin, and have the *arakgala* ('guardian-stone') brought and placed by the hands of a male child with perfect features like *Turupati* (moon.)

261.

Joyfully bathe the body with perfumed water : there sacrifice duly to the demons, offer ashes charmed by *mantras*, and encircle the threshing-floor with a thread hallowed by the *Navaguna-gāthāva*.

The MS. from Pasdun Kōralé gives a somewhat different diagram.

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කොන්මන දෙලොස්ලක අට අසුබ පලව
සලි මැද අටනැකැන් පුබ පල වෙනසිද
ඊවිමුදුනේලා දකුනට සමකර
ගැණ කලවිටි සක මෙලෙසින් දැඩ කිය

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Threshing-floor Diagram.

The eight *nehet* next the twelve at the cardinal points are unlucky. Know that the middle eight *nehet* will bring luck. Place *Rivi* (sun) at the top (starting point) and calculate Southwards. Thus counting, resolve the threshing-floor diagram.

* "Astrologers suppose that the same seven gods to whom the supervision of the days of the week are appropriated, preside over each successive seven *hōra*, beginning from that one to whom the day belongs, but in the following order, Sun, Venus, Mercury, Moon, Saturn, Jupiter, and Mars."—C. A. S. Journ. 1856-8, p. 182.)

(6.)

(I.)—THE *ANDUKERIMA* CEREMONY.

The form of the *Andukerima* ceremony (though not known under that name) as practised in the Siyané Kóralé differs to some extent.

After the corn is threshed and before removing the straw from the *hamata*, five cultivators, each taking a *deṭi*, repeat the following words thrice :—

ඉරිදි මානකනෙන් සමකලගලබොඩින් එලමිනෙන් සත් බානක්
නෙහවා එක්සි දෙසි තුන්සියෙන් ගලමඩ පෝරුතාවා ඇලවල්ඇර
බිජුවඩා එක්පෙති දෙපෙති තුන්පෙති පස්පෙති සපෙති සත්පෙතිද
බිණ්ඩිදල්වා පිදි කිරිමාද පැසි කලවිටක් සසාවා ගොසන් කපා
කලවිටට දමා

දැනි දැනි කුමන දැනි
රන් දැනි ඊදි දැනි
කපුපිල නික දෙමට කොබ්බා කොසෙන් දැනි
මෙතන් දැනි පසක් ගෙනා
පස්දෙනෙක්සිට කොලසලා ඇලව්
දෙදෙනක් ගොන් දක්කනි
දෙවියෝ වැඩසිටිනි
ගොවියෝ වැඩකරනි
මෙදුමෙ රජකමනට
ඉතා සහපති පොළි

*Iridā mā neḱatin Samanalogalaboḍin ela migon sat bānak gennavā eksi
desi tunsien ṣālī maḍa pōru gāvā ḡlavāl ḡra biju vadā eḱpeti depeti
tunpeti paspeti sapeti satpetidi baṇḍialvā pidi kiriveḍa peṣi kalaviṭṭa
sassavā goyan kapā kalaviṭṭa damā.*

*Deṭi deṭi kumana deṭi
Ran deṭi ridi deṭi
Kaṭupila nika demaṭa kobbē koson deṭi
Menan deṭi pasak genā
Pas denek siṭa kola salā ḡlaṭi
Dennek gon dakkhati
Deviyō veḍa siṭiti
Goviyō veḍa karati
Medā mé raja kamataṭa
Itā yahapati poli.*

Seven yokes of white buffaloes having been brought from Adam's Peak at *Māneḱata* on Sunday, when the first, second, and third ploughings have been performed, and the mud levelled, with *pōru*, channels opened, seed sown, the paddy (plants) risen to their first, second, third, fourth, fifth, sixth and seventh nodes, and become pregnant with ears, the ears appeared and the grain matured. After the threshing-floor has been

prepared and the crop reaped and placed on the threshing-floor, five persons separate the straw (from the paddy) with five *deṭi*—

Deṭi, deṭi, what *deṭi*?
Gold *deṭi*, silver *deṭi*,
Kaṭupila, nika, demaṭa, kobbē, koson deṭi.
Taking five of these *deṭi*,
Five (men) stand and toss the corn :
Two (men) drive the bullocks :
The god looks on :
Cultivators work.
May manifold return attend this royal *hamata* this
(harvest) time!

Compare the Harvest song (*Huttari*) of the Coorg ryots (Gover's Folk-songs of Southern India, p. 121) :—

“First they pray that God's rich grace
Still should rest upon their race.
Waiting till the gun has roared
Milk they sprinkle, shouting gay,
Polè! Polè! Devarè!
Multiply thy mercies, Lord!

(II.)—THE *AMÁKĒTÉ* CEREMONY.

It is interesting to find an analogous custom, *mutatis mutandis*, existing to this day in many rural districts of England, and markedly Devonshire and Cornwall.

The custom of “crying the neck”—a relic of old heathen worship, whether of Teutonic or Celtic origin, to the goddess who presided over the earth's fruits—is thus described in Mrs. Bray's “Traditions of Devonshire” :—

“When the reaping is finished, towards evening the labourers select some of the best ears of corn from the sheaves. These they tie together, and it is called the *nack*. The reapers then proceed to a high place. The man who bears the offering stands in the midst, and elevates it, while all the other labourers form themselves into a circle about him. Each holds aloft his hook, and in a moment they all shout these words: *Arnack* (or *ah nack*), *arnack, arnack; wehaven* (pronounced *wee-hav-en*), *wehaven, wehaven*. This is repeated three several times.”

Arnack, meaning “a bunch of ears of corn,” when thus coupled with *wehaven* expresses either a wish for a prosperous (Norse, *velhavende*) harvest, or the joy that its labours are ended (*we-have-it*). See Notes and Queries, 5th Series, Vols. VI., IX.

(7.) COMPARATIVE LIST of Sinhalese Conventional Terms used at the Threshing-floor.*

English.	Sinhalese (ordinary.)	Kéalla District,† Western Province.	Ravigam Kóralé, Western Province.	Siyamé Kóralé, Western Province.	Galle District.
Arrack	... araku	—	pēdiya	... <i>id.</i>	... kalu-vatura
Arekanut	... puvak	... kahatavá	... kahatavá	... puvak	... kahatá-palu
Ashes	... alu	—	davvá	... aluhan	... { alu-bóya
Bag	... malla	... puranné	katupana	... puravannáva	... { yakunña-bóya
Betel	... bulat	—	pēngirivá	... bōl-kola	... { katupana
Betel (quid)	... bulat-vida	—	—	... bōl-vida	... { pēlla
Buffaloe	... mí-baraká	... anbaruvá	—	... <i>id.</i>	... pēggiri-kola
Cakes	... kēvum	... diya-piṭa-píná	... diya-piṭa-pinana	... pupá	... pēggiri-kola-vida
Chaff	... bol	—	káṭu	... paligottió	... { rat-kabala
Chunam	... hunu	... katuvan	suduvá	... hunu	... { pu
Cloth	... redda	—	alura	... redda	... { káṭu; egiṭi;
Cocconut (young)	... kurumbá	... ulan	uhanná	... kurumbá	... { paligattá; méliya
Cock	... kukulá	... bin-pahurá	... <i>id.</i>	... kukulá	... { suduvá

Cock (paddy)	... vi-goda	... gon-pas	... beta-varuva	... vi-varuva	... beta-varuva
Dung (cattle)	... gona	—	... <i>id.</i>	... <i>id.</i>	... <i>id.</i>
Elephant	... aliya	... maha-bólá	—	... patubariyá	... { et-embayá
Fire	... gindara	... rattá	... <i>id.</i>	... <i>id.</i>	... { maha-embayá
Fish	... málu	—	... <i>id.</i>	... vénjana	... { maha-bólá
Flail	—	—	... <i>id.</i>	... <i>id.</i>	... { ratta-bóya
Grain (fine)	... amu	... kalu-baruvan	... katu-goyian	... <i>id.</i>	... { konahannan
Grain	... kurakkan	... bin-baruvan	... deṭi-goyiya	... <i>id.</i>	... { konussanno
Goad	... keviṭa	—	... { linva	—	... { deṭi-poruva
Handful	... atalossa	... at-baruva	... gon-kótuva	... gon-polla	... { amu-bóya
Hare	... hávā	... kap-gotuvá	... <i>id.</i>	... atalossa	... { kurakkan-bóya
House	... gedara	—	... kúduva	... hávā	... { keviṭi-bóya
Jaggery	... hakuru	... rahatiya	... hakuru	... gedara	... { beta-ahura
Little	... tikak	—	... boyak	... <i>id.</i>	... { há-embayá
Mat	... pēdura	... aturanné	... boyak	... bōvak	... { nivabna-bóya
Measure	... lába	... goyiyáva	... aturannáva	... <i>id.</i>	... { rasa-bóya
Money	... kási	—	... yála	... yála-goyiya	... { boyak
			... vaṭa-vannan	... <i>id.</i>	... { sivrupána (i.e. má-gala)
			... vaṭa-vannan	... vaṭa-van	... { vaṭ-vanná
					... { vaṭa-vannan
					... { vaṭtan
					... { tani-paturu

* This list is by no means complete. The language of the threshing-floor would form subject for a distinct paper.
† Mr. Jovers in C. A. S. Journ. 1880, p. 52.

COMPARATIVE LIST of Sinhalese Conventional Terms used at the Threshing-floor—continued.

English.	Sinhalese (ordinary.)	Kégalla District, Western Province.	Ravigam Kóralé, Western Province.	Siyamé Kóralé, Western Province.	Galle District.
Monkey (brown)	rilavá	kēs-gahaná	—	rilavá	rilá-embayá
Monkey (grey)	vandurá	kēlu-gēdiya	—	vandurá	gas-góná
Mouse deer	valmíya, míminná	rabboḍayá	—	valimuva	{ vēimuva
No	nē	—	bóyi	id.	{ míminna
Oil	tel	vaḍu-diyavara	—	tel	id.
Paddy	ví	bēta	hoṭabariyá	urá	{ kaḷagediya
Pig	urá	hatarayá	—	—	{ kalagedi-embayá
Plantain	kesel-kēn	kahata-mal	vála-palam	kesel-kan	rambakan-bóya
Potatoe (sweet)	batála	bín-tamburu	batála	id.	kiri-gēdi
Rice (raw)	hál	pēhiyan	id.	pubbórum	pubbaru
Rice (cooked)	bat	pubbaruvan	vādi-hál	habalapeti	javādi-hál
Rice (pounded)	habalapeti	—	vēl-bóya	bána	lanu-bóya
Rope (yoke)	bána	—	—	lanu	mihiriya
Salt	lanu	miriya	—	dēkēta	liyannáva
Sickle	dēkēta	—	liyannáva	poru-goyiya	—
Smoothing board	póruva	—	goyiya	id.	id.
Straw	piduru	—	mēḍuvan	id.	id.
Sunshine	avva	dēḍiyáva	dēḍiyá	—	—

Tobacco	dun-kola	roḍu-kola	dun-kola	{ mat-karaṇavá
Toddy	rá	bora-diya	bora-gaṅgula	{ titta-kola
Threshing-floor	kamata	—	kalawita	sudu-watura
Water	watura	—	id.	pávava
Winnow	kulla	yatura	id.	id.
Drink	bonavá	—	bonavá	jaya-karaṇavá
Eat	kanavá	—	koṭá-bánava	{ vēḍa-vindinavá
Hasten	ikman-karaṇavá	—	ikman-karaṇavá	{ jaya-karaṇavá
Light	patu-karaṇavá	—	rat-karaṇavá	sedēnu-karaṇavá
Measure	maninavá	—	yallanavá	udavu-karaṇavá
Reap	kapanavá	—	kapanavá	goyikam-karaṇavá
Stack	goḍa-gahanavá	—	rāhi-karaṇavá	liya-bánava
Thresh	páganavá	—	maḍavanavá	kandu-karaṇavá
Winnows	pahinavá	—	hulaḡ-karaṇavá	maḍinavá
Place	damanavá	—	puravanavá	molhambanavá
				sedaruva-goyikam-karaṇava

Verbs.

(8.)

BALI, OR DUES.

Strictly speaking, orthodox Buddhists are enjoined to set apart from their "worldly goods" five dues (*bali*) :—

- *1. *Rāja-baliya*, the tithe due to the king.
2. *Deva-baliya*, the portion offered to the gods.
3. *Ñāti-baliya*, the share given to kinsfolk.
4. *Atithi-baliya*, the guests' or wayfarers' portions.
5. *Pubba-Prēta-baliya*, the portion allotted to the shades of the departed.

Of these *bali*, the first three are specially required of cultivators : the other two should be discharged by all persons.

The *Rāja-baliya* ought to be paid over in the field itself ; the rest at home.

In former times grants of land were apportioned by the Kings to different *Devāls* and *Koyils*, where distinct gods were not infrequently worshipped.

Thus, to this day, the adjoining hamlets of Kalutara, on the north and south of the Kaluganga, retain the names *Dēsapura* or *Dēsastara*, and *Vēlāpura*. The former is said to derive its name from *Dēvasāstra*, a synonym of Vibhīšana, brother of Rāvana, the mythical ruler of Lañka and abductor of Sita ; the latter from the war on the seaboard (*Vēlā*) in which Kanda Kumāra also rendered substantial aid to the bereaved Rāma against Rāvana. On this account it is asserted that Kataragama Deviyō is especially honoured south of the Kaluganga.*

(9.)

INCANTATIONS USED IN DEVIYANNÉ DĀNAYA.

(I.)—කතරගමදෙවිසත්තේ දුගේ දෙන වෙලාවට
කියන සාහිකාවක්.

කමොකසු හගවතො අරහතො සමමාසමිබුද්ධසා.

අවසර!

1. කප්පනත්තියක් බුදුවන්හි :
විරහන්කාලයකට බුදුවන්හි :
ඉරසද පවතිනාගෙන් බුදුවන්හි :
මුළුකලප දහසකට අතුරුකලප :
දහසකට සමවප්පනාන කලප :
දහසකට ආසුමප්පනාන කලපදහසකට බුදුවන්හි!

* The above ingenious but fanciful derivations are given for what they are worth.

2. නවද මේ දසදහසක් සකවල එකහිල්ලෙන් වැඩහිටින සහම්පති නම් මහාබ්‍රහ්මරජෝත්තමයානන්වහන්ස!

පිත්තන්තවයි :

සියවරද සෂමාපි වදුරන්වයි :

3. නවද වයිකුන්ඞිකනම් පච්ඡන් වාසසානසකරණ ශ්‍රීවිජයාදිවාර රජන්තමයානන්වහන්ස නමුත්තාන්සේට කියනකනාලවුව ගෙන වදුරන්වයි,

පිත්තන්තවයි :

සියවරද සෂමාපි වදුරන්වයි :

පිත්තන්තවයි :

4. නවද දෙදෙවුලොවට අභිපති ශක්‍රදිවාරරජෝත්තමයානන් වහන්ස පිත්තන්තවයි :

සියවරද සෂමාපි වදුරන්වයි :

පිත්තන්තවයි :

5. නවද ඊසෝර විංගති අභිග්‍රව වැඩහිටින ඊසෝර දිවාරරජෝත්තමයා නන්වහන්ස,

පිත්තන්තවයි :

සියවරද සෂමාපි වදුරන්වයි :

පිත්තන්තවයි :

6. නවද මෙම ශ්‍රීලංකාත්තාග අමානමසා නිවන්සමපන් සාදුදෙන පිණිස අපතිලෝකුරු සමාන්සමිබුඩ සම්ඥයානන්වහන්සේගේ පන්දුස් පන්සියසක් පවතිනා බුබහසකස සැක්‍රදිවාරරජෝත්තමයානන් වහන්සේ ගෙන් හාරව මේ ලංකාව තුන්පියවර කාලේකට මැණ අරගණ ප්‍රවර වික්‍රමවේසධාරී නිලෝපලස්ස සංචඩ නොඩවාහනාරුඩව වැඩහිටිනමහ විජයදිවාරරජෝත්තමයානන් වහන්ස,

පිත්තන්තවයි :

සියවරද සෂමාපි වදුරන්වයි :

7. කිසිඳුලිපුල්වන් සමන්බොක්සලු විහිසක ශ්‍රීහාරසන කතරගම කැකුළාම් හාමුදුරුන් වහන්ස දෙවුන්දර දේවාලයට මහාකතරගම දේ වාලයට කුඩා කතරගම දේවාලයට පුහනසාරම් දේවාලයට සෙලුන්දු වරන්කැකුට ඊදිකැකුට මැනින් ගංගාවට ත්‍රිනිගංගාවට වලඹවිගංගාවට කුඹ්ලිවිමානසට කිරිවෙහෙරට බැල්මකරවදුරන් කතරගම කැකුළාම් වහන්ස නමුත්තාන්සේට කියන කනාලවිව දිවස්කරුණ්වටගෙන වදුරන්වයි,

පිත්තන්තවයි :

සියවරද සෂමාපි වදුරන්වයි :

පිත්තන්තවයි :

8. නවද මතු අනාගතකාලයෙහි පස්වෙනි කපට බුදුවෙන්බ බුදුබව ප්‍රාථමාකර වැඩහිටින නානදිවාරරජෝත්තමයානන්වහන්ස,

පිත්තන්තවයි :

සියවරද සෂමාපි වදුරන්වයි :

පිත්තන්තවයි :

9. නවද සමන්තකුට පච්ඡන්සට, දිවාගුහාවට, සමනල ශ්‍රීපාදුන්පත්ම සට, ගඟිගමු දේවාලයට බැල්මකර වධාරණ සමන්දිවාරරජෝත්තමයා නන්වහන්ස,

පිත්තන්තවයි :

සියවරද සෂමාපි වදුරන්වයි.

Namó Tassa Bhagavató Arahato Sammá Sam Buddhassa.

Permission!

1. Be thou Buddha to the end of a *kalpa* :
Be thou Buddha for immeasurable time :
Be thou Buddha whilst sun and moon exist :
Be thou Buddha for a thousand full *kalpas* :
for a thousand intermediate *kalpas* :
for a thousand *samavarshaptana kalpas* :
for a thousand *ayu-varshaptana kalpas* !

2. O Sahampati, mighty lord Bráhma, who with one finger supportest these 10,000 universes (*sakwala*),

accept our merits :
pardon our offences :
hear us !

3. O illustrious Vishṇu, great heavenly king, who residest on Vajrakūṇḍika Mount, listen to the prayers addressed to thee,

accept our merits :
&c., &c.

4. O Sakra, mighty king of heaven, lord of two god-worlds,

accept our merits :
&c., &c.

5. O great heavenly king I'svara, the presiding deity of the I'svara cycle of twenty years,

accept our merits :
&c., &c.

6. O great Vishṇu, heavenly king, who art seatedst on the back of a full-grown *garuda*, of blue colour, of eminent valour, who measuredst out this *Laṅka* in three footsteps, when entrusted to thee by the heavenly king Sakra, during the existence of Buddhism, of our omniscient, true, and perfect Lord Buddha, Teacher of the Three Worlds (*Buddha-sēsanaya*) that will last 5,500 years, to show to the inhabitants of this glorious *Laṅka* the path to the bliss of the great "death-ceasing" *Nirvána*,

accept our merits :
&c., &c.

7. O Kataragama Kandaswámi, of the race of the four gods, Upulvan (*Vishṇu*), Saman-bōksalla, Vibhísana, and illustrious Naráyana Kataragama Kandaswámi, who presidest over Devundara Dévalé, Maha Kataragam Dévalé, Kuḍá Kataragam Dévalé, Punnaswaram Dévalé, Sellandáwa, Rankanda, Ridikanda, Menikgaggáwa, Trinigaggáwa, Walavégaggáwa, Tēmbilivimánaya, Kiri Vēhera, listen with divine graciousness to the prayers addressed to thee,

accept our merits :
&c., &c.

8. O heavenly king Náta, who hopest to become a Buddha when five *kalpas* have expired,

accept our merits :
&c., &c.

9. O heavenly king Saman, presiding over Samantakuṭa Parvata (*Adam's Peak*), Divágnháva, sacred lotus-like Samanala Sripáda, Sabaragamuwa Dévalé,

accept our merits :
&c., &c.

(II.)—කිඞ්දු පාරම්මම කිසන සාදින්න.*

සසිරිබර මෙසිරිලක
සිරිලකට පැවත එන
සෝචකුඩම් නුවර
කවුසුනි පුර නුවර
කිව්වනෙන් අපාසල්
දහමනෙන් රකින සිල්
දෙවනෙන් කල කුසල්
උපන්දෙව් ලද එකල්
සෝතිවේ සසෙන්ගා
කදුරුපනලඬුවා
දෙව්වලද ගොසින්
නාගලොව ගොස්වාටුනි
සැටකෙලක්කයින්ගේ
පොතොබසද ගොසින්
මේකපුද දිවස්ලනි
දිරිකලපයට එන
දෙව්කෙනෙන් සිතාලා
නාගරජ පෙන මැදින්
පැපුඅවනාරසෙන්
වැටුනු නාලියපසන්
අදුන්දිව් කුලමුදුන්
සක්රජට දිවිපුදන්
එකක්රජ පුන් එරන්
මැසු පෙර පින්බලෙන්
අම්උසන මැදගොසින්
මිඳුමස කොලනුරෙන්
පිලිසිකුනොවලසින්
ලසන්ගොටු දකනෙතින්
රජුට සැලකලගොසින්
ගෙණගසන පොළරෙන්
අසලකට ගොලසේ

එසක්දෙව් කී අබේ
සැනුවිද එගොසින්
එකාපකිනොවලසින්
ගොසින් මම කොන්ඩුවෙන්
වරකකාලිවෙමින්
කොලොස්ඇවිදිවෙමින්
සරනමගලාසෙන්
පොරනමාදේවෙන්
පහස රස ගුණඇගේ
ගුණකොදනු වේසිගේ
ඇගේසිව් කොපසෙන්
ගෙවාගොස් නවකොදුන්
මිනිහලම ගෙණදෙමින්
නරහඵද දකඇසින්
සලමගෙණ සකොසො
ගනිමි මිල ගිවිසො
නන්දිසගෙන්නවා
සමැසිකී විදසට
දිව්ගොසින් රජුලකට
කිහාබොරු පිටින් විට
දුකසා ගෙනනමින්
කොර මොසුන් ගෙණේවා
පිටිකලා බන්දවා
ගෙණහලම උදුරමින්
පන්වටදකරමින්
කොසබමුල මරවමින්
මදුරුවෙස් ගෙණ ලසින්
ආසිකිරිසිසවෙන්
නමන්මිදිනාදුකින්
ඉදිනපන්තිනි දුකින්
ජලපොතිද එක්වෙමින්

* This *yādinna*—a very disjointed and hardly intelligible account of Pattini's birth—is used during the "*Kiri itaravima*" ceremonial.

නවකොදුන් මග ගෙවා
පසුපුරව වැඩගොසින්
මැරූ කොරතුරුආසා
කොසමුලසටගොසින්
හිමිපදවාගෙණේ
වෙල්ලිමඩමටදෑගේ
වැඩමවාසනාසිගේ
සුරසුරව වඩිමගේ
දෙසන බින දහමින

සිව්නඉදිකටුමගේ
දිව්කනින් අසමගේ
දිව්කනින් අසමගේ
දුටන් වරදක්අගේ
අගේ සමාවන් දෙවියගේ
එසඟා මෙපඟා
දහසකල රකින්නා
දිගේවා දිගේවා
දිගේන් මතු දිගේන්

(III.)—කිවිලකුරුණ වෙලාවට කියන කවි.*

- | | |
|-----------------------------|----|
| 1. හිමිසදුගෙන් වෙන්ව ගි | යෝ |
| සිනසෙතෙදස ඇරම ගි | යෝ |
| එදින පැමින දුකින් ගි | යෝ |
| අඩති මෙලෙස පත්තිනි | යෝ |
| 2. මගෙහිමි ගිය වෙලදාව | ව |
| මසුරසුරවර නුවර | ව |
| ඇද්ද කොතෙක් ගවු විවර | ව |
| කියව කලිය සෝදිය ව | ව |
| 3. සාසේ මැද සදසගසු | රු |
| මාසේකල සිනක සොදු | රු |
| මාගේ හිමි සොද වැඩක | රු |
| කාවේ කිම අදවෙනතු | රු |
| 4. සලමට මිල නොකියද් | දෝ |
| වෙනසක් සින බැදගෙන් | දෝ |
| තැන කිසියන් දුකකින් | දෝ |
| මහිමි පමාවනු කින් | දෝ |
| 5. සුගතෙතමුල සිව් පියස | ද |
| කොසුලක මුල බද්ද පිට | ද |
| සරනට සුග යව්පතල | ද |
| ඉදිති දිරානු අටුකනුව | ද |
| 6. නෙදෙහි හරක් කිරිදෙව්න | ව |
| අඩති ලමා වසෝ සි | ව |
| දුටති ගාල් බිද පිටන | ව |
| දුටති ගෙදර දස එකව් | ව |
| 7. හැසපිය බිම නිතිලෙස එලිකර | ලා |
| යස සොද සුදුවැලි ගෙණ බිම ඉස | ලා |
| යසගුන පත්තිනියද වැඩි මතු | ලා |
| බැස මේපුරසට දෙස දුරුකර | ලා |

* A mere fragment in verse of the story of Pattini, recited subsequent to the *yādinna* given above. For a fuller account of the goddess see the *Pattini-hēlla*.

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| 8. එර්දි සලමගෙන ගුවනින් වැඩි | යෝ |
| එර්දි එසක්මන් ගමනින් වැඩි | යෝ |
| එර්දි සලමෙ ගිනිකෙලි කෙලි | යෝ |
| සෙන්දි රැකදෙන් පත්තිනි දෙව් | යෝ |
| 9. ඉරිදෙවියනි කිරි පාවාගන් | ගන් |
| අපිකල වරදක් දුට ඉවසන් | ගන් |
| මේආතුරුතට සැපන දෙව්න | ගන් |
| ඉරිදෙව් මේකිරි පාවාගන් | ගන් |
| 10. සදෙවියනි කිරි පාවාගන් | ගන් ආදියයි. |
| 11. විස්නුදෙවියෝ කිරි පාවාගන් | ගන් ආදියයි. |
| 12. කැකුමරු කිරි පාවාගන් | ගන් ආදියයි. |
| 13. නානදෙව්න කිරි පාවාගන් | ගන් ආදියයි. |
| 14. සමන්දෙව්න කිරි පාවාගන් | ගන් ආදියයි. |
| 15. විභිසනදෙව් කිරි පාවාගන් | ගන් ආදියයි. |
| 16. ගණදෙවියෝ කිරි පාවාගන් | ගන් ආදියයි. |
| 17. පත්තිනිදෙව් කිරි පාවාගන් | ගන් ආදියයි. |
| 18. වාසලදෙව් කිරි පාවාගන් | ගන් ආදියයි. |
| 19. දෙවොල් දෙව්න කිරි පාවාගන් | ගන් |
| 20. මංගලදෙව්න කිරි පාවාගන් | ගන් |
| 1. "Parted from my spouse, I am left alone :
Left to stifle my heart's love :
Left with the grief born on that day—"
Thus mourneth Pattini. | |
| 2. "My spouse has gone to trade
To the great city Madura.
How many gows is it distant?
Say, Kali; comfort me. | |
| 3. "Like the hare in moon midst,
So lived we in fond love.
My spouse is a good helpmate;
Why comes he not to this day? | |
| 4. "Offered they not for the bracelets?
Has change come o'er his mind?
Or mayhap some other sorrow
Has delayed my lord." | |
| 5. Wiping tears that well in her eyes,
Cheeks, body, back, all,
E'en to her foot's sole,
Lifeless as a log remain. | |
| 6. To milk the cow she forbiddeth,
Though the calves stand lowing;
Breaking the pinfolds they burst forth,
By tens they scamper home. | |

7. The ground is hoed and neatly trimmed,
Pure white sand brought and strewn;
For the advent feast of holy Pattini.
Descend to this city dispelling evil!
8. By *irdi* with the bracelets she came;
By *irdi* came she on foot;
By *irdi* the bracelets shone like fire.
Guard and bless us, Pattini!
9. O sun god! accept our milk offering:
Pardon the faults thou knowest:
Bestow happiness on these patients:
O Sun god! accept our milk offering.
10. O Moon god! &c.
11. O Vishṇu! &c.
12. O Kanda Kumara! &c.
13. O Nāta! &c.
14. O Saman! &c.
15. O Vibhīṣana! &c.
16. O Gaṇadevi! &c.
17. O Pattini! &c.
18. O Vāsala Devi! &c.
19. O Devol Devindu! &c.
20. O Maṅgala Devindu! &c.

(10.)

STORY OF RĀLAHĀMI.

Long ago in Kosgama, a village of the Western Province, there lived a man of respectable birth, called Kuḍā Rālahāmi, who was suffering from the worst form of that loathsome disease, *parangi*. This man, as an outcast, was forced to live alone, apart from haunts of men, in a *pela*, or small hut, for fear lest others might be cursed with the same complaint. His meals were every day brought and placed on a stone or other elevation not far from the *pela*, by his relations, who shunned his very sight, under the belief that his mere glance falling on them would suffice to communicate the fell disease.

One cold rainy evening an *āṇḍiyā*, or fakīr, took shelter under his roof, and to keep them both warm kindled a fire near the hurdle-shelf (*messa*) on which Rālahāmi slept, laying himself down close by. During the night the *pela* took fire, and the fakīr perished in the flames, the leper barely escaping with his life naked.

The next morning the man who brought his meal as usual found the *pela* burnt to the ground and the charred remains of a human body. This he naturally concluded to be Rālahāmi, and returned home with the news to the relations, who were secretly glad to be rid of the burden.

Meanwhile the unfortunate man, who had been the whole day in the jungle without food or clothing, made his way at night to his own home, and knocked at the door. To his surprise the door was shut again as soon as opened, and a voice said: "Hush! Rālahāmi, who was burnt to death, has come back to revenge himself on us as a *Mala-Yakā*." Understanding by this that it would be impossible to get the people to believe that he was still alive, especially in his enforced nakedness, he resorted to a plan for securing a regular supply of food and of milk, of which he was in special need, as from its coolness it would give him at least temporary relief.

The following night stealthily entering a cattle enclosure, he managed to drive out unobserved some young calves, and to tether them in the jungle. The next morning the owners missing the calves, made every search for them, but in vain. A day or two after the leper cautiously approached at dead of night the houses of the persons whom he had robbed, and knocking at the doors, said in solemn tones—"Spare Kuḍā Rālahāmi milk and food daily, and your calves will be found!" Thus saying, he hid himself before they could open their doors, and see who knocked. As they could not discover anyone near about, with innate superstitionsness the cattle-owners imagined that some deity or demon had filched the calves and thus notified his wants. The following day, therefore, they took care to provide milk and rice for Rālahāmi, who on his part allowed the calves to stray back to the pinfold.

The practice was continued so long as he lived, and it is said that on his death he was metamorphosed into *Kuḍā-Yakā*, more commonly known under the names *Kuḍā-Rālahāmi* or *Kosgama Deviyā*, to whom offerings of milk are greatly acceptable.

We have not improbably here (with just such divergence as would follow from the nature of the respective religious beliefs) the counterpart of "Robin Goodfellow," for whom not many centuries past our "grandame's maids were wont to set a bowl of milk,"* and whose frolics, as "Hobgoblin" or "Puck," Shakespeare has made familiar in the "Midsummer Night's Dream."

* "Tells how the drudging goblin sweat
To earn his cream bowl duly set."—*L'Allegro*.